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THE EXPOSITORY TIMES

Notes of Recent Exposition

It is recorded that John Stuart Mill, after reading the Synoptic Gospels with great pleasure and approval, turned to the Fourth Gospel, only to lay it aside before he reached the sixth chapter, with the comment: 'This is poor stuff'. This, however, has not been the judgment either of humble believers as a whole or of New Testament scholars, who seem to be continually drawn to the further study of this Gospel in the endeavour to plumb the depth of its meaning, or to find a solution of its bewildering problems. In this country alone, within the last five years, several books of major importance have been published on this theme. C. H. Dodd,[1] C. K. Barrett,[2] and R. H. Lightfoot[3] have all written notable contributions to the exposition of this Gospel. Noticeably, however, there is one subject which has been persistently avoided. This is the question of the historicity of the Gospel. How far may events and sayings recorded in it be regarded as *historically* reliable?

It is true that C. H. Dodd added a valuable appendix to his book, in which he offered 'some considerations upon the historical aspect of the Fourth Gospel', but in this he discussed methods of approach to the problem rather than its solution. Neither Barrett nor Lightfoot attempts to deal with it, since their treatment is concerned primarily with the theological significance of the Gospel. There are others who counter the questions: 'Did such an incident actually happen?' or 'Were such words actually spoken?' by replying that these are quite the wrong kind of questions to ask in relation to this Gospel. But this is little help to those who do ask the question and feel entitled to an answer. Besides, it is a perfectly legitimate question, even if it is a difficult one. We may agree with Dodd that the Fourth Gospel in its essential character is a theological work rather than history, but we cannot for ever avoid the question how far the theological expositions are based on historical incidents and words, or whether the incidents and words are merely a fictional framework for the theological discourses.

[1] *The Interpretation of the Fourth Gospel* [1953].
[2] *The Gospel according to St. John* [1955].
[3] *St. John's Gospel* [1956].

For this reason a special welcome should be accorded to a book which attempts to sift the historical from the unhistorical in this Gospel, and to do so not merely by intuitive guesses but by the use of certain selected tests. Such a book is *The Jesus of St. John*, by Dr. J. E. Davey, Principal of the Presbyterian College, Belfast.[4] The sub-title describes its scope as 'Historical and Christological Studies in the Fourth Gospel'.

Dr. Davey acknowledges that in this generation the interest of scholars has shifted from History to Faith, from what Jesus actually experienced and said to what was believed and taught about Him in the Early Church. He insists, however, that the historical basis of the Gospels must be of fundamental importance. He recognizes that there is more historical fact in the Synoptics than in John, and that John by itself would present a picture of Jesus as seen 'in a distorting mirror'. He claims, however, that behind the theological super-structure there are primary historical sources of real worth, if only we can find means of identifying them. He quotes Johannes Weiss as writing that 'golden grains from the words of Jesus are hammered out by the evangelist and used as plating for his artistic cabinet'. It is the 'golden grains' of historical fact that Dr. Davey seeks to discover.

His starting point is the attempt to establish certain 'foundation pillars' of historicity in John, similar to the Pillar passages which Schmiedel detected in the Synoptic Gospels. These were passages so out of tune with the thought of the Early Church that they could not have been invented by early believers, and must therefore be regarded as fact. Such passages he finds in the Fourth Gospel also. One, for instance, is $5^{16.17}$ where Jesus appears to contradict the account in Gn 2^{3} of the origin of the Sabbath. There it is linked with God's resting on the seventh day after the six days of Creation. Jesus, however, justifies His own healing work on the Sabbath by saying: 'My Father worketh until now and I work'. 'No Christian', writes Dr. Davey, 'would have invented this, with its bold criticism of Christian Scripture'. Other passages with similar significance are 10^{33-36} 2^{19} 4^{23}. He notes also what he

[4] Lutterworth Press; 25s. net.

believes to be historical parallels in John to Peter's confession at Cæsarea Philippi in 6^{66-69}, and to the Agony in Gethsemane in $12^{27.\ 28}$.

He also adopts the suggestion first made by Goguel (and elaborated by Vincent Taylor in his 'Life and Ministry of Jesus') that certain notes of date and time in John suggest a more convincing account of the last months in the life of Jesus than the Synoptics do. In John we learn that Jesus went to Jerusalem in the autumn before His death (7^{2}), remained there for some time (10^{22}), then left Jerusalem because of the mounting hostility and stayed away from the city (10^{40} 11^{54}) till His final entry at the following Passover (12^{1}).

Less convincingly the author argues for the historicity of the 'I am' sayings of Jesus, pleading that He who said of His disciples: 'Ye are the light of the world' (Mt 5^{14}) must have been quite capable of saying of Himself: 'I am the light of the world' (Jn 8^{12}). With greater persuasiveness he argues that the Fourth Evangelist has preserved a turn of speech characteristic of the historical Jesus in the twofold 'Verily, verily' which begin so many of His sayings in this Gospel (*e.g.*, $6^{32.\ 47.\ 53}$, etc.). This 'double groupings of words' is found also in the Synoptics in other phrases—'Simon, Simon' (Lk 22^{31}), 'Martha, Martha' (Lk 10^{41}), 'Jerusalem, Jerusalem' (Lk 13^{34}).

Dr. DAVEY notes that in the Fourth Gospel there is no account of the threefold Temptation of Jesus as preserved in Matthew and Luke. Sometimes this omission has been explained as due to the lofty Christology of the Evangelist, who shrank from acknowledging that Christ could be tempted. Dr. DAVEY, however, asks whether it may not rather be that John does not record this dramatized version of the temptations because he records the actual temptations as they occurred in the context of our Lord's ministry. John $6^{30.\ 31}$ is the temptation to turn stones into bread; 7^{4} the temptation to prove His identity by a spectacular miracle; $6^{14.\ 15}$ the temptation to gain the world by worshipping Satan.

Others have pointed out the emphasis in John upon such human traits in the picture of Jesus as His weariness, thirst, tears, etc. In spite of these human frailties, however, the portrait of Jesus in this Gospel is usually acknowledged to be predominantly that of One who is 'omniscient, omnipotent, self-determining and independent', and much in the Gospel bears this out. Dr. DAVEY, however, insists that far more dominant in fact is the continuous insistence on the utter dependence, at every point, of Jesus upon His Father. Once this is pointed out it is startlingly obvious. He is dependent for power (5^{19}), for knowledge (8^{16}), for His mission (7^{28}), for His message (7^{16}), for His life (5^{22}), for His authority (17^{2}), for His disciples (6^{37}), for the gift of the Spirit (3^{34}), etc., etc. This emphasis on dependence is not likely to be the invention of the Early Church, which was concerned rather to insist on Christ's equality with the Father. It can only derive 'from a strong historical conviction and tradition'; it must be 'a matter of history' not 'a dogmatic preconception'. It is a 'substantially true presentation of the historical ministry of Jesus'.

What, therefore, we have in John is not just theological affirmation without basis in fact, but 'factual history as seen through the coloured glass of philosophy'. 'I certainly do not wish to claim too much', writes Dr. DAVEY. 'There is much in John, especially in words attributed to Jesus, that no one could seriously claim as historically true. My real contention is that the unhistorical in John is the embroidery of what is historical, that the nucleus of the picture of Jesus and His teaching in John is fact, not fiction, history not doctrine'.

The book also touches on other matters of significance for the understanding of this Gospel. For instance the author argues in favour of the suggestion of Johannes Weiss that the Evangelist was in fact John Mark, not John the son of Zebedee. He also argues (as against Dodd and Barrett) for the admission that dislocations of material have taken place in the Gospel. But the main feature of the book and the one most to be welcomed is the insistence on the presence of real historical material in the Gospel, and the conviction of its value, and the discerning endeavour to discover tests by which this material can be recognized.

Shortly before his death on Good Friday, 1958, Professor William MANSON of Edinburgh had completed for publication a series of addresses he delivered during Holy Week 1957 at St. Giles' Cathedral. The five addresses with certain expansions of an exegetical and theological nature appear under the title *The Way of the Cross*.[1] That they are thus made available for a wider audience will be specially gratifying to all who have personal recollections of MANSON in his eminence as teacher and as spiritual guide.

Professor J. S. Stewart in a brief introductory tribute says of MANSON that he was 'one of the most erudite Biblical interpreters of his time', and that he carried with him everywhere 'the mystic's sense of the divine presence, enabling duller minds to apprehend that unseen world of which he himself was so vividly aware'. This is a just appraisal of a fine Christian scholar and a devoted soul, and there is witness to it in all the fruit of MANSON's pen.

[1] Hodder and Stoughton; 7s. 6d. net.

MANSON enriched the Church as a writer and expositor. We need only to mention his substantial volumes ' Jesus the Messiah ', ' The Gospel of Luke ' (in the Moffatt Commentary) and his historical and theological volume on ' The Epistle to the Hebrews '. As compared with these, of course, the Passiontide addresses make but a short book, only ninety pages ; yet the whole man is in it, with his ripe theological and spiritual equipment. This is MANSON's most personal legacy as a man of faith.

The theme of *The Way of the Cross* is described by MANSON himself in his Preface. The addresses keep within ' the general purpose of showing how the manifestation of Jesus in the flesh and His intercourse with men have historically determined the form and nature of the Christian life '. In the drama of Holy Week, at the heart of the Passion history the words of Jesus sound again, and creatively. ' I am the way, the truth, and the life '. To what rich kind of life, as *Imitatio Christi*, will this lead ? It will perhaps be most appropriate to the form of this book if we outline the stages in the advancing thought and message.

The New Testament sense of the Divine significance of Jesus is set forth in a preliminary chapter. How royal is the estimate ! He is the personal Revealer of God, and the proof of the Love of God ; His coming is the culminating point of Divine-human relations ; He is the ground of our assurance of forgiveness ; He has by His own victory opened up for us a whole new world of powers and privileges. But what we must note is the first step in the self-manifestation of Jesus among men. He goes down to the Jordan, takes His place at the baptism for penitent sinners ! Here is the paradox of the royalty ; here is, at the beginning as it was to the end, an identification of Jesus with men in their need as part of His obedience to the Father that the lost image might be restored in His children.

The key thought here is fellowship, and it is the story of that fellowship and its shaping of the pattern of life that MANSON unfolds in the four chapters that follow. The first stage in this fellowship drama is the entrance into disciple-fellowship with Jesus, and it begins with Him as Teacher. The disciples come under the training and the test of the Master's word. But this was not something detachable from the Speaker, like a system of ideas. ' It might appear to the disciples as if the new knowledge of God and of life was only an upper storey built upon the foundation of their natural lives.' But in this region to be with Jesus had a more exacting end ; it was to take into their life the impact of a personal power, to be exposed to a living Spirit (ch. 2).

This points to a further issue. The Master is He who set His face to go to Jerusalem ; their Companion is destined to be the ' suffering ' Servant ; and therefore to be with Him deepens into the requirement of saying *No* to self. The title of ch. 3 is ' The Overcoming of Self ', and here MANSON's exposition moves at a powerful depth. Justice must be done to the radical character of commitment in its Christian meaning. Though it is neither the renunciation of nature nor the good of life, nor the disciplined ascetic measures shaped out of man's dream of self-direction, yet Jesus strikes at self. A new kind of person must emerge, the new existence of which He spoke so plainly and so patiently to Nicodemus.

At this stage the deepest issue of all in the pattern Dr. MANSON is tracing emerges, and it becomes the theme uniting the two concluding chapters. What remains with man in his most genuine hours is the knowledge that the negating of self is beyond his capacity. The full weight of this moral self-discovery none of us can carry for himself. But the call to consecration—which stands unabridged—stands in the profound message and assurance that there is a Divine bearing of that load for man and in man. The special event on Thursday of Holy Week when Jesus instituted the solemn rite of the Sacrament points us to the final truth that the Christian life is primarily participation in a provision of God in and beyond our powerlessness, and this without denuding the personalism of our existence. The calling is to Sacramental Life. This call to sacramental living reaches us from the heart of the Divine Life as it poured itself out in the total self-offering of Jesus on the Cross. The Son of Man stands in the gap between our guilt and our powerlessness. His fate and His purpose are here set in right perspective and explained. Yet explanation is hardly the word for this, for this mystery of Love bearing all that the gap might be healed, putting aside its own comfort in God that man might be found for God for ever. ' O All atoning Sacrifice ' are the words that give the title to the concluding chapter. They are also the words in which with passionate gratitude the man of faith recognizes and receives what is foundational in every mode of Christian existence.

The description we have given points only to the main path in the contents of this book. It cannot make visible its exegetical wealth in dealing with New Testament material. The basic content was first given in sermonic form, and for the preacher it offers right uplift and direction. To this last legacy of Dr. MANSON we can fittingly apply the words *multum in parvo*.

The Qumran Texts and the New Testament

By the Reverend Professor Joachim Jeremias, D.D., Göttingen

There has been an ever increasing stream of publications, from both professional scholars and others, concerning the Essene texts discovered in 1945 (not, as was formerly believed, in 1947) in caves near the ruins of Qumran on the north-west shore of the Dead Sea. The bibliography by Chr. Burchard (*Bibliographie zu den Handschriften vom Toten Meer* [Berlin, 1957]), which takes us up to the autumn of 1956, records no less than one thousand, five hundred and fifty-six works, and one would estimate that a further six hundred have appeared since then. It is no wonder that dilettantes have had a field-day here, and from such there has come from time to time the assertion that the leader of the Essene movement, the 'true Teacher' (*moreh tsedeq*), was a forerunner of Jesus, and that Jesus in His teaching has taken up the message of the 'true Teacher'. It is not worth while dealing with these fanciful assertions in detail, instead we ask ourselves at once the decisive question: What is the significance of these textual discoveries for the understanding of the message of Jesus?

The answer is: they have a double significance. The texts teach us to understand the historical background of Jesus better, and they show us how completely new the message of Jesus was.

I

The period immediately before the coming of Jesus, the first century B.C., is one of the periods of Jewish history which is for us comparatively obscure. Through the newly discovered Essene texts one aspect of this period, a priestly reform movement which came out of the Jerusalem Temple, has been brightly illuminated. Men who were contemporaries of Jesus now speak to us. We hear their language (for the first time we now possess texts in the Aramaic mother-tongue of Jesus from the first century B.C.). We experience with them how they expound the Scriptures, how they order their lives, how they pray, the nature of their hope.

We can say yet more. The texts throw a new light upon the New Testament itself. We learn to see John the Baptist anew. His baptismal place in the river Jordan is only a few hours distant from Qumran, where the Essenes had their central settlement. Since among them the daily immersion-bath plays a big part, since, further, the Scriptural word Is 40^3 ('Hear ye, a voice crying in the wilderness, prepare ye the way of the Lord') was of great significance in the history of the Essene movement, it is no great step to the assumption that John the Baptist had connexions with them. It would even be possible to think of him as having been at some time a member of this monastic order. But if that should have been the case, then he must have come right out of their fellowship, for his single baptism is completely different from the regular immersion-bathings of the Essenes.

It is, further, not impossible that the outward organization of the Early Church may have been influenced in some ways by Essenism. The casting of lots was an Essene practice (cf. Ac 1^{26}), they held their goods as communal property (cf. Ac $2^{44f.}$ 4^{32-35}), and analogies are to be found also in the forms of ecclesiastical offices, as in the administration of church discipline. In this connexion an interesting suggestion has been made that, among the 'great number of the priests' who, according to Ac 6^7, 'became obedient to the faith', there were some Essene priests who thereafter played a part in the shaping of the outward organization of the Early Church.

Above all, however, it is the Gospel of John which the new texts enable us to see in a new light. It is well known that the so-called dualism (light—darkness, truth—falsehood, spirit—flesh, life from above—life below) plays a large part in the Fourth Gospel. In the important commentary on the Gospel of John by R. Bultmann [Göttingen, 1941] it was argued that this dualism was derived from Gnosticism. But now we can see from the Essene texts, for the theology of which dualism is fundamental, that there was also in Palestine a dualistic way of thinking. This Palestinian dualism exhibits three characteristics which completely differentiate it from Gnostic dualism: it is monotheistic, ethical and eschatological. These are exactly the characteristics which are exhibited by the Johannine dualism. Here also the opposition between light and darkness, truth and falsehood is not a matter of two equally powerful principles, but of two powers both of which are subject to the ultimate power of God. In the Gospel of John also, the opposition between light and darkness is always at the same time a moral opposition. And, finally, the Gospel of John is also dominated by the certainty of the imminent victory of the light. These facts are of the greatest importance for an

understanding of the Fourth Gospel. It is not to be interpreted against the background of Gnostic presuppositions, but against that of Palestinian, Old Testament, theological thinking, and of a piety rooted and grounded in the Bible.

This, then, is one thing that we learn from these new texts for our understanding of the New Testament: they open up for us a part of the historical background of Jesus and so help us to a better understanding of the New Testament. In saying this I would not like to omit a warning against the possibility of over-estimating the significance of these texts, a possibility which is understandably present in the enthusiasm for a new discovery. The small group of Essene monks and their followers represent, after all, only a very limited part of Judaism at the time of Jesus.

II

But in what has been said above the fundamental significance of these discoveries for the understanding of the New Testament has not yet been brought out.

In order to bring out this significance I must go back a little into the Old Testament history. In the work of the prophet Elijah in the ninth century B.C. we find the first occurrence of something that in the succeeding centuries was to be of great significance: the idea of the Remnant (1 K 19^{18}: 'Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him'). This idea of the Remnant was taken up by the writing prophets, first by Isaiah, and later by Zephaniah (3^{12}: 'I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord'), and then in a quite extraordinary measure came to determine the religious thought of Judaism at the time of Jesus. Indeed one must say that the idea of the Remnant is of central significance for late Judaism. Here beats the heart of piety at the time of Jesus.

Proof of this is the Pharisaic movement. Its membership was predominantly of laymen, who gathered themselves together in pious conventicles. The precepts of these Pharisaic groups show us that it was their concern to represent themselves as the true priestly *Heilsgemeinde*, the true Israel. That is also the concern of the Essenes. They wanted to be the Saints of the Most High, the true People of God, the true Planting of God, the Israel of the Last Days. The earnestness of their demands for repentance, the hard asceticism which they required of their members, the intense concern for the highest degree of ceremonial purity which was striven for by the continual immersion-bathing in cold water—all these things were in pursuit of the one purpose, to realize in themselves the ideal of the pure people of God. We must say their texts are impressive and even moving documents, which are witnesses to an intense striving after the realization of the ideal of a Remnant-community. But—everything is built upon the principle of the separation of the saints from the world. They divide themselves sharply from the sinners. They even refuse admission to any one with a physical defect. 'No one senile and no one afflicted with a defect may be one of them, for the hosts of God move with them.' The lame, the halt, the blind and the dumb have no entrance to their assembly. The Essenes separate themselves from the multitude which they see as *massa perditionis* given up to destruction.

Jesus opposed with a radical negative all these attempts to realize the ideal of a community of saints by human effort. He came to bring home the lost children of God. He called to His table the tax-gatherers and the sinners, the proscribed and the outcast. Again and again He remonstrated inexorably with the pious, that their self-righteousness separated them from God. Every page of the Gospels speaks of the offence, scandal and provocation caused by Jesus' rejection of every claim to an entitlement from God, and His calling of the sinners to salvation. Again and again He was asked, why He behaved so incomprehensibly. And again and again He gave, almost monotonously, the same answer. So is God. He is like the father, who opens the door of the house to the erring and lost children. He is like the shepherd, who rejoices over the lost sheep which is found again. He is the God of the humble and the despairing.

This is the main significance of these newly discovered texts, that they help us to see even more sharply the contrast between Jesus and the piety of His time. There in the monastery by the Dead Sea lived the small group of ascetics, concerned with the highest degree of purity, unrelentingly separating themselves from the lost, even from the lame and the blind. Here is He who proclaimed to the poor and the distressed, to those who came before God as beggars, that love of God which is beyond comprehension and which knows no bounds; He who proclaimed the coming of the joyous time in which the blind would see, the lame walk, and the poor have the gospel preached unto them. These are two worlds which stand in contrast to one another: there in Qumran the world of Law and lawfulness, taken in all earnestness, but also taken to the limit in its lack of love—here the world of the gospel, with its proclamation of the boundless love of God and the joy of the blessed children of God. That we can now recognize the splendour and the uniqueness of the proclamation of Jesus better than before—that is the great service which these new texts render us.

Milestones in Books. III.

By Principal C. Leslie Mitton, B.D., M.Th., Ph.D., Handsworth College, Birmingham [1]

It is a rewarding experience to pause in one's hurried course of reading more and more new books, and reflect unhurriedly on those already read, some of them many years ago. To select a few which stand out among the rest because they have come to represent something specially important and memorable is, however, a difficult and almost invidious task. One wonders if ten years hence the choice might well be different. At first the process of selection seems to be mainly an exercise in acclaiming books and authors whose contribution to one's thought and experience has been notable. Before the exercise is completed, however, one finds oneself disconcerted to be in effect recounting one's own spiritual pilgrimage through the books which are recalled.

At the age of eighteen I began to keep a systematic record of all the books I read. The first book I wish to name must therefore have been read when I was seventeen, because it is not recorded in my log. To my shame I do not recall its precise title nor am I sure of the name of the author. It was a biography of Keir Hardie. I still remember, though it is more than thirty years ago, how I came across the book in the public library in Bradford. It was on some shelves among recent acquisitions to the library. It seemed to stand out asking for my attention, and I remember taking it down, though without any special expectations. I found myself reading the story of the life of a Christian man, whose Christian faith and discipleship was not expressed in the conventional role of minister or missionary, but as a trade unionist and politician. Love for God interpreted as love for his fellowman was the one motive that seemed to guide and shape the life and work of this unusually single-minded man. Concern for the interests of others and a complete unconcern for his own dominated his actions. He was offered high financial inducements to take up journalism as a career, but he chose to remain a poor man, working for the removal of customs and laws which inflicted unnecessary hardship on the poor and unprivileged people whom he knew so well, because he was one of them. He was a man of complete integrity, generous and kindly in personal relationships, incorruptible and unafraid in public affairs. He seemed to exemplify the beatitude : ' Blessed are they that hunger and thirst after righteousness '.

He made me see the Christian faith not as a somewhat esoteric preoccupation with singing hymns and reciting creeds and wearing vestments, but as something vitally relevant to our modern world, because it meant, when its nature was truly understood, a life of practical love, especially towards any who were distressed, in need or under-privileged. He interpreted the command to love one's neighbour as representing the heart of our faith, or at least as springing straight from the heart of it. It was a command relevant to all personal relationships, and it meant earnestly desiring for all others what we ourselves desire for ourselves. It means that no Christian can be content so long as he himself is enjoying privileges denied to others. But in a democratic state it meant more than a basis for individual conduct. A citizen in such a state has the power to influence the making and the changing of laws by his democratic vote, and so is partly responsible for

[1] C. Leslie Mitton is the son of a Methodist minister and was born in 1907. He was educated at Kingswood School, Bath, from 1917 to 1925 and was Senior Prefect in his last year. He then proceeded to Manchester University, 1925–1928, where he received a Classics degree and had the intention of becoming a teacher. Proficient also in sport, he had the honour of obtaining University Colours for Rugger in 1926, '27 and '28. In 1928 he was received as a Candidate for the Methodist Ministry and was entered at Didsbury College (Manchester) for theological training, remaining there for three years. In 1930 he was appointed Assistant Tutor at Wesley College, Headingley, Leeds, and served with much distinction until 1933 when he was transferred, as is usual, to Circuit work. This period lasted until 1951—in Dunbar, Keighley, Scunthorpe, and Nottingham. During these years, with complete fidelity to the work of a minister, he maintained his studies and proceeded to the degrees of B.D. Honours, M.Th., and Ph.D., all in the University of London. In 1951 he was appointed, in succession to Dr. W. F. Howard, Tutor in New Testament Language and Literature, and Classics at Handsworth College, Birmingham, and became Principal of the College in 1955. In addition to learned articles which he has contributed from time to time to the *Journal of Theological Studies*, *The Expository Times*, and other periodicals, he has published *The Epistle to the Ephesians*, a study which has become a standard work, *The Pauline Corpus of Letters*, and a commentary on *St. Mark* in the Preacher's Commentary. His work presents an outstanding example of the combination of academic, theological, and practical interests.

Vincent Taylor

inequalities and unfairness allowed to continue in the State. The law of love for neighbour must be for the Christian citizen the deciding factor in all social and political decisions.

Keir Hardie made me feel that the Christian faith was meant to humanize the whole of life and to affect all personal relationships. It was intensely relevant and practical in the rough and tumble of this hard, self-seeking world. It stands pre-eminently for concern for others, for their practical needs no less than for their spiritual.

When I went from the university to a theological college, I plunged headlong into the very lively interest, characteristic of that period, in the *Jesus of History*. Glover's book of that name will serve to represent this exciting investigation, though other similar books played their part. It sprang from a real belief in the Incarnation. It believed that God revealed Himself to man in the actual human life of Jesus of Nazareth. This revelation is to be discerned not in the conventional figure of Jesus, as seen in stained glass windows and traditional portraiture, but in the actual life as it was lived, before devotion and theology, often misguidedly, modified it, by removing elements felt to be uncongenial and adding features felt to be appropriate. God, however, spoke to man not in the embellished figure of ecclesiastical tradition, but in the real Man who preached in Galilee and died on Calvary. If God had spoken in this human life, nothing could be more important than to try to ascertain, as nearly as possible, what this human life was actually like, because that more than anything else was the touchstone by which we should be able to discern true from false in our understanding of God and His will for man.

Since those early days this school of thought has come under heavy criticism. It is accused of being a very inadequate representation of Christian Faith. It is said to be completely impossible from our records to re-create a historical portrait of Jesus. It is claimed that even if it could be done it would not be the crucial matter it was claimed to be, because our faith is in the Eternal Word of God.

It still seems to me, however, that if God took the trouble to translate the Eternal Word into terms of flesh and blood it is up to us, who understand so little of the language of eternity, to get to know as well as we can this translation of it into the language we know. Knowledge of the Jesus of History is a true element in our faith and a vital concern for our theology. It leads to error, however, if the Jesus of History, instead of being a means of interpreting to us God's Eternal Word, becomes an end in itself in which men come to rest. If it serves as a telescope through which we can look out upon the eternities, that is good. If it ends in devotion to what is little more than a human figure, that is bad. For some, however, it led on to a great enriching of their faith, and opened a door into the pages of the New Testament. The loved figure of the human Jesus became in our day what the Law of God was for the apostle Paul, a ' tutor to lead to Christ '.

My third milestone was *Grace and Personality*, by John Oman. This was perhaps the first really profound theological book which I attempted to read. To me it was a prophetic book, speaking with a voice from God. It was not an easy book to read, but its meaning once it had come clear opened up new insights into truth. There I found repeated insistence that God is Personal, and all His dealings with us are personal. They are not mechanically mediated—as it were with automatic inevitability—through ritual, symbols, creeds, dogmas or ecclesiastical decrees. They are meant to be personally apprehended by each believer. God values in man not a docile faith which blindly accepts what it is told without questioning, but an intelligent appreciation of His purposes and willing acceptance of His commands as ministering to what is truly good for us. He seeks sons who are ready to understand what the Father is doing, not slaves who offer dumb obedience, without expecting to find sense or reason in it. ' Faith ', wrote Oman, ' is not spiritual unless won by our own insight into truth, received by the consent of our own wills, and applied to the government of our own lives.' ' We can only accept God's will and rely on it by seeing it to be good.' ' Conformity to outward rule is, at best, manners and never morals. Only what is seen in its own light to be true is rational, and only what is submitted to on its own claim is righteous.'

God's grace therefore is never irresistible, overriding man's personality. It seeks not to overpower so much as to convince, not to compel so much as to win. The tyranny of infallibility, whether in Scripture or in Church, is not God's way with man, though man in his shrinking from the full implication of faith often turns longingly to what will answer all his questions, without imposing on him the discipline of thought and understanding. The appeal to the emotions only, whether through ritualism or revivalism, seemed to Oman an attempt to override the personality in a way that our Lord in His earthly life never did.

He again appealed to the human life of Jesus to claim that in His eyes, all life, and not just religion, is God's. The way a man deals with the so-called

secular affairs of life discloses his faith even more than the creeds he recites. ' The test of true faith is the extent to which its religion is secular, the extent to which its special religious experiences are tested by the experiences of every day.' ' In the life of Jesus nothing is more conspicuous than His meagre interest in specially sacred doings, and His profound interest in the most ordinary things of the secular life.'

These emphases of Oman have been sadly out of fashion since his day, and perhaps even those who deeply reverence all he stood for would hesitate to claim, as he does, that faith must be ' won by our own insight '. We should prefer perhaps to say that true faith is that which awakens insight. ' In Thy light we see light.' But the Church still needs this prophetic call, not to a blind faith, but to a seeing and understanding faith, which accepts the way of God, not just because it is imposed upon us, but because we have begun to see in it the wisdom of God. Moreover this earlier writing did us the great kindness of leading us on to his later books, each in its own way equally rewarding—*Vision and Authority* and *Concerning the Ministry*.

The fourth milestone is a book on philosophical theology—*Christus Veritas*, by William Temple. I turned to this book with special expectation because Dr. Temple had been a familiar figure in the student life of Manchester University, the city where he was at that time Bishop. No other speaker could fill, as he did, year by year the large union room and hold the interest of a strangely mixed audience as he spoke about religion. It was an intellectual tonic to read his statement of the Christian faith, and to find reassurance—sometimes, in those days, much needed—that one could be a Christian, and at the same time both an intelligent man and an honest man. In this book he expounded in the philosophic terminology of that day the Church's faith in the divinity of Christ, the Atonement, the Trinity, the Church and the Sacraments. Perhaps it is now sadly dated and outmoded, but it served its purpose for several generations of students. ' Value ' was a concept he used greatly, and it was one which was then understood. ' Value ', he wrote, ' is recognized by a sense of kinship or " at-homeness " which we may call satisfaction.' It was because Jesus Christ is the home of all supreme values that He is to be thought of as God made flesh.

It is a philosophical book, but through it runs a recurring note of humble piety, even of personal testimony. ' For the religious man to do wrong is to defy his King ; for the Christian, it is to wound his Friend.' In a footnote he pauses to declare his faith in divine guidance : ' I have found that at times when I have been taking trouble about my devotional life I have frequently felt an unreasoned impulse to go and see someone whom (as it turned out) I was able to help considerably. I have also noticed that if I get slack about my prayers, such coincidences cease '.

In this book I found Temple, with his undoubted intellectual stature, a strong support in the cynical intellectual atmosphere of those days ; and the fact that he was so humble and so genuine a Christian gave added strength to his writings. Later he was to show how the Christian faith, in its insistence on love for one's neighbour and on the intrinsic value of every human personality, had a disconcerting but much-needed application to the pressing social problems of the day.

The fifth milestone was Sorley's *Moral Values and the Idea of God*. Whatever may be the validity of some of the traditional arguments for belief in God, since reading this book I have remained deeply convinced that the existence of moral standards, for which men are prepared to suffer and even to die, is something that points insistently to the reality of God. Early in the book Sorley quoted Lotze : ' I feel certain of being on the right track, when I seek in that which *should be* the ground of that which *is* '.

Sorley insists on the reality of our ' value judgments ' : ' the appreciation of moral worth, or of value generally, is as true and immediate a part of our experience as the judgements of perception '. He argues carefully and logically to establish the objectivity of value judgments, and proceeds from the reality of them to show the reasonableness of faith in God. ' All values ', he writes, ' are found to have their home and to demand realization in personality '. He quotes Varisco : ' Value will or will not be permanent according as the divine personality does or does not exist '. ' The moral law, the inexorable fact of duty, requires us to assume the being of God, not as a speculative truth for explaining nature, but as a practical postulate necessitated by the moral reason.' ' God must therefore exist and his nature be goodness.' ' God must therefore be conceived as the final home of values, the Supreme Worth.'

The affirmation not only of the existence of God but the goodness of God compels the author to look frankly in the face the world's suffering, and to relate this grim fact of experience to his conclusions about God. ' The personal life cannot grow into the values of which it is capable without facing the hardness of circumstance and the strain of conflict, or without experience of failure.' ' If there were no possibility of missing the mark there would be no value in taking true aim.' ' The divine purpose is that values should be

realized in man's nature, and it can be attained only by man making this purpose his own '.

Two curiously dissimilar books seem together to form the sixth milestone. The second of them one shrinks from naming in such a series as this, because, though it was almost a best-seller at the time, it was of merely passing significance. The first, however, will remain a classic for all time. It was an early edition of *Wesley's Hymns*, given to me out of his small treasury of books by an old man of over ninety. This book, carefully read and underlined, combined with other books to press upon my notice great privileges of the Christian believer, which I was compelled to realize were not yet mine : the gift of the Holy Spirit, ' peace and joy in believing ', being a ' new creature in Christ Jesus '. As the lack of these unclaimed privileges became more and more evident, the want of them became a persistent pain, until two of the verses seemed to characterize my plight :

Tired with the greatness of my way,
From Him I would no longer stray,
But rest in Jesus have ;
Weary of sin, from sin would cease,
Weary of my own righteousness,
And stoop, myself to save.

Weary of passions unsubdued,
Weary of vows in vain renewed,
Of forms without the power,
Of prayers, and hopes, complaints and groans,
My fainting soul in silence owns
I can hold out no more.

Others of these lines summoned me to a fullness of faith I did not yet know :

I wrestle not now, but trample on sin,
For with me art Thou, and shalt be within ;
While stronger and stronger in Jesus's power,
I go on to conquer, till sin is no more.

Wesley's hymns awakened the sense of need and pointed to the answer, but it was a curious book, issued in the first flush of the Oxford Group Movement, which opened the door which led from the aching sense of need to the joy and gladness of the answer to that need. Its name was *For Sinners Only*, by A. J. Russell, a factual record of many recent conversions. I can never forget a certain bus journey from Leeds to Halifax. I took the book with me, since it had been somewhat ungraciously urged upon me by importunate enthusiasts, and began to read it rather reluctantly. The journey began for me in spiritual darkness and anxious stress, and ended in the dawn of a new light and a joy of release. A door had been opened which led, among other things, into a discovery of hitherto little-known parts of the New Testament. In particular the Pauline Epistles sprang to life as never before. Moreover the door has remained open, and one cannot but be grateful for the key that unlocked it. But I have never dared to re-read this book, fearing that now it would offer nothing but disappointment and amazement that it ever could have meant so much.

Previously I had been led to know Christ as the *Way* of life for men, and the *Truth* about God's nature. Now He had become what Paul had known Him to be—a *Life*-giving Spirit.

All these books I had read before the age of thirty. It is only to be expected that formative books should be found mainly among those read while we are still young. There is, however, one from more recent years which stands out and should here receive recognition. It is D. M. Baillie's *God was in Christ*. I remember borrowing a copy of it just before setting off on a summer holiday. Members of the party protested that a dull theological book was poor fare for holiday reading, but it was unobtrusively slipped into the portmanteau. In glorious sunny weather, I remember, in the quietness of a beautiful garden shaded by massive trees, I read with mounting gladness of heart and mind the ' most significant book of our time in the field of Christology ', as Bultmann was later to describe it. It was full of illuminating insights, and also of sound practical sense in its assessment or re-assessment of many issues which had been vigorously debated in my lifetime : the significance and abiding value of the ' Jesus of History ' school of thought, Form Criticism, Barth's theological emphasis, the essential place of ethics in Christian theology, and above all, the fundamental importance of the Incarnation, not only its reality but the content of that reality. There were also deep and moving words about the Atonement. ' As God was incarnate in Jesus, so we may say that the divine atonement was incarnate in the passion of Jesus.' ' It is not that the historical episode is a mere symbol of something " timeless " : it is actually a part (the incarnate part) of the eternal divine sin-bearing.'

One further quotation from this memorable book will serve to illustrate its quality, and also to round off what seems to have become a kind of personal confession of faith : ' We can now say about the Incarnation not only that it gives us the Christian view of God, but also that it gives us that outcropping of divine atonement in human history which makes His mercy effectual for our salvation. The Christian message tells us that God was incarnate in Jesus, and that His sin-bearing was incarnate in the Passion of Jesus. His love is inexorable toward our sins, just because it

is infinite love and sin is its opposite (self-centredness, lovelessness); and for the same reason it persists indefatigably through all our sinning. That is how He bears our sins. And that is how He overcomes them. That is the costly "expiation" out of which forgiveness comes. And the story of that, as it was incarnate in Jesus, is what gives us the liberation which leads to a new life. For that story, with the Christian interpretation of it, makes us willing to bring our sins to God, to see them in His light, and to accept from Him the forgiveness which we could never earn. That brings release and a new beginning. And that leads to a new kind of goodness, not the Pharisaic kind, which grows in those who try to save themselves and take credit to themselves for having (as they may think) achieved it; but the Christian kind, which is never conscious of its own merit but only of God's mercy. That is the very secret of the Christian character.'

Literature

PRESBYTERIANISM

Dr. William M. Campbell of Dumbarton, the leading contemporary authority on the Westminster Assembly, has written a valuable study of what is sometimes called in Scotland the Second Reformation—*The Triumph of Presbyterianism* (Saint Andrew Press; 25s. net). It includes chapters on the Assembly and on the chief Scottish champions there—Alexander Henderson, George Gillespie and Samuel Rutherford—which amply prove the contention that the men of the National Covenant of 1638 were not merely resisting royal interference in the affairs of the Scottish Church, but were striving for the establishment of Presbyterianism as the divinely ordained polity for the Church everywhere. Among important points made is that the sermons of such preachers as Dickson, Blair, Rutherford and Livingstone had won the people of Lowland Scotland to Presbyterianism before 1638. Their opportunity to do this was partly due to the exercise of patronage by lairds who, fearing after 1625 that the Anglicanism of Charles I might withdraw some of the ecclesiastical booty which their fathers had acquired, began to place evangelical ministers in key positions. As Dr. Campbell vividly puts it, 'they would vehemently oppose any church except one which they could starve'.

Such a study is relevant to the present discussion of church polities in the light of the growing concern for unity, and Dr. Campbell's clear style should make for pleasurable reading.

There are a number of small errors. On p. 4 '1612' should read '1610', on p. 26 'Ordination' should read 'Confirmation', on p. 152 'fort' should read 'foot', and with reference to pp. 91 and 130 it should be noted that while the Acts of 1649 and 1690 abolished patronage, it is misleading to say that what was substituted for it was 'popular election'. The Act of 1690 declared that in vacancies the heritors (being Protestant) and elders should nominate a minister for the approval of the congregation, and that, if the congregation disapproved, they should give in their reasons to the Presbytery, by whom the matter was to be finally determined.

Stewart Mechie

QUMRAN

Recent acquisitions to the Qumran Scrolls, and a rather more settled climate of opinion about the worth of the earlier Scrolls, call for a semi-specialist literature to orientate the public in the more recent developments, and such a book has been written by Professor Frank M. Cross, Jr., of the Harvard Divinity School. It is *The Ancient Library of Qumran and Modern Biblical Studies*—the Haskell Lectures for 1956–57, amplified by footnotes and some excellent photographs (Duckworth; 21s. net). As a member of the international team of scholars who work on the Scrolls in the Palestine Archaeological Museum, Professor Cross knows about the contents of Cave IV, with its fragments, tens of thousands of them and representing nearly four hundred manuscripts; and as a scholar with a remarkable range of facilities, he is able to assess the significance of the whole corpus of Scrolls in their historical, archaeological, theological and textual settings. Consequently the book serves a dual purpose; it gives the specialist much information that is new, and tells the intelligent layman what it is all about. I would merely add that in both respects the work is admirably done. The new material is mainly described in the opening chapter, and some of it more fully described in the general discussion; obviously when it is all published it will further enhance the real importance of the Scrolls, though it already seems timely to stress that, from the standpoint of the sensationalist, it may also turn out to be something of an anti-climax.

The perspective for the survey is that the Essenes were a particularly apocalyptically minded Jewish sect, whose history and way-of-life in

Qumran are now more readily capable of coherent description, with beneficial results to New Testament study. For the history of the textual transmission of the Old Testament the Scrolls contribute substantially to the obscure history of the pre-New Testament period, and are particularly helpful for the reconstruction of the pre-Massoretic Hebrew text and the Hebrew parent of the Septuagint. It is highly significant that the new texts bear witness to known text-recensions, both Hebrew and Greek, and that even Greek texts are included, and Professor Cross is able to draw far-reaching conclusions. Whether or not all his suggestions will stand further scrutiny when all the fragments are published, is at the moment immaterial; what I wish to do now is to warmly commend his book as a most useful guide to the 'latest' about the Scrolls.

B. J. Roberts

FATHER D'ARCY ON LOVE AND KNOWLEDGE

The last book of Father Martin C. D'Arcy, S.J. —*The Meeting of Love and Knowledge*—meets us in the series 'World Perspectives' (Allen and Unwin; 12s. 6d. net), in which a number of independent or semi-independent thinkers have done their best to commend their schools and their private ways of thought to those who have been trained elsewhere. The book is written in Father D'Arcy's most engaging style, moving, delicate and full of grace; and none would recognize a writer for whom Protestantism was of the devil. But it labours under the great disadvantage that it is difficult to detect what the author is really talking about from one end to the other—not the only book in the series of which such a complaint may be made. Knowledge is in the title; but the first chapter opens with the *Laus Sapientiae* from the Book of Wisdom. What then are we to make of knowledge? Is the difference that which many of us learnt long ago from the pages of *In Memoriam*? At times the difference, if it exists, is forgotten. Much of the book deals with the *philosophia perennis* bravely set on its feet by Mr. Aldous Huxley, but hardly able to emerge unscathed from the workshop of a philosopher like, let us say, a Heraclitus.

Much of the book deals with *Adwaita*, on which Mr. Ananda K. Coomaraswamy has a great deal to say. Father D'Arcy, with the *theologia perennis* of twenty centuries behind him must treat this subject, however, with caution. It is noteworthy that the author never asks the Anselmic question, *Quanti ponderis*? But this is surely vital. Jesus may be the *unitas amoris*; but we can never look on Him at least with Christian eyes without seeing the Cross.

If now we turn to the other word in the title—Love—we find a similar difficulty. We must often have felt that most of the pre-Reformation theologians who laid the foundations of the Christian doctrine of love were debarred by their theological obedience from the knowledge of the arcana of sexual love which cannot be safely separated from its more mystical forms. It was not for every Abelard to have his Heloise. The beloved was rarely expected to be the lover as well. Many were fain to do their best with the Song of Songs. Romance did not always 'bring up the 9.15'; nor was it always ready with the 7.30 cup of tea; and few have really learnt the meaning of love who have not listened together to the wail of their infant through the night. If love rests above the sapphire throne on which sit the Father and the Son, it must enter in at lowly doors. Few seem indeed to have noticed the care with which, especially in the Johannine writings, the subject and the object of love are kept distinct—between the Father and the Son, the Son and the Father, the Son and the Disciples, the Disciples one to another, and so on.

This is not to criticise Father D'Arcy's book. He had other things to do. But when he makes so much of authors who are regarded as reconciling East and West, we cannot be too careful in attributing precise meanings to the words they permit themselves to use. There is a further difficulty. If love and knowledge are meant only for the saint who is just ready for paradise, we may suppose that the saints speak much the same language among themselves; but if they are to do their work on the 'even Christian,' what perils of ambiguity may lurk unseen! Are we to understand by love the healthy sexuality, and more, of 'By the Fireside,' the first fumblings of the way of a man with a maid, or what may be supposed to be in the loving worm within his clod? Probably every one of his readers will be conscious of half-a-dozen overtones in every sentence.

Nor can we well leave out of account the sociologist and the psychologist, with the dim beginnings of love of which they speak; the desire to count for something with one's fellows, the impulse to join with them in driving the road and bridging the ford, with the fellow-feeling that must follow, till it becomes the desire to love and be loved by. We may reply for Father D'Arcy that all this was no part of his business; but the fact that such a book as this, so subtle in its way, and so sympathetic, could be written with no reference to these subjects will perhaps explain

why the book may find fewer readers than it deserves.

W. F. LOFTHOUSE

GREAT NEW TESTAMENT WORDS

We welcome two new volumes in the 'Bible Key Words' series. These volumes are English translations of outstanding articles in Gerhard Kittel's *Theologisches Wörterbuch zum Neuen Testament*. The first of these contains the article on the word *Lord*, by Werner Foerster and Gottfried Quell; the second contains the article on the word *Basileia*, by K. L. Schmidt, H. Kleinknecht, K. G. Kuhn, and Gerhard von Rad. The publishers are A. and C. Black and the prices are 12s. 6d. and 8s. 6d. net respectively. The translator in both cases is H. P. Kingdon.

Obviously these two volumes deal with words which are of first-rate importance for New Testament theology. The volume on the word *Lord* has five sections—The meaning of the word *Kurios*, Gods and Rulers as *Kurioi*, The Old Testament Name for God, 'Lord' in late Judaism, *Kurios* in the New Testament. The last of these sections is of great interest and importance. *Kurios* has secular usages. It can be used of the owner of a vineyard (Mk 12^{9}); the owner of an ass (Lk 19^{44}); the owner of slaves, a very common use. It can indicate control and power (Mk 2^{28}). It can denote respect, as when Sarah called Abraham *Kurios* (1 P 3^{6}), or when Festus called Nero *Kurios* (Ac 25^{6}). It can be used of legal ownership (Gal 4^{1}). In the Gospels and the Acts *Kurios* is normally followed by a genitive, but that is not so in the Epistles. The vocative *Kurie* can be used by slaves to a master, by a son to a father, by a pupil to a teacher (cf. *Rabbi*). *Kurios* regularly occurs of God in quotations from the LXX and in reminiscences of it. But *Kurios* is uniquely the name of Jesus (Ph 2^{11}). It is specially connected with the Resurrected Jesus, the Risen Christ (Ro 10^{9}). 'The name comprises the exaltation', and indicates nothing less than equality with God. It is connected with redemption, and in particular with the lordship of Jesus over men. 'Without detracting from the cosmic extent of His lordship, its centre of gravity is His lordship over men'. Still later it becomes the name for the Historic Jesus. It expresses 'the comprehensive lordship of Jesus'. This bare outline will give some idea of the wealth of material in the treatment of these words.

In the volume on *Basileia* an interesting point is made. The phrase the *Kingdom of Heaven* may have special significance in that 'by it is meant the power that comes from heaven and enters into the world'. The Kingdom, therefore, cannot be a kingdom which 'comes about as a natural development of earthly relationships or human strivings, but through an intervention of God from heaven'. 'Negatively, the Kingdom of God is contrasted with everything present and earthly, everything now and here; and thus it is something entirely miraculous'. 'Positively, the Kingdom of God is a cosmic catastrophe'.

These two volumes are indispensable for the serious New Testament student. But it must be said that, although a certain limited amount of Greek is transliterated, no one who does not know Greek can use these books. The material in them still requires a great deal of simplification for the general reader. This is far from being a criticism; it is meant simply as information for those who contemplate buying these books. We are indebted to the translator for these volumes, although it must be said that there are times when the translation reads rather like a translation.

WILLIAM BARCLAY

We are glad to commend *The Christian Teacher*, by Professor Perry Le Fevre (Abingdon Press; $2.75). The claim is made at the outset that the distinguishing mark of the Christian is his sense of calling, and that of the Christian teacher is his exercise of that calling in his particular profession. The rest of the book is devoted to showing how this sense of calling will make a difference in everything he does as a teacher—his handling of his own discipline, be it the humanities or the social or natural sciences; his concern for teaching method; his understanding of his students and of his rôle as their counsellor; his part in the College community and his interpretation of the teaching-learning process. No one concerned in any capacity with the relation of religion to higher education will fail to find here stimulus and guidance.

A book which we commended warmly as thoroughly reliable and most useful, especially for laymen, when it first appeared in 1933 was *The Heart of the Bible*. It was then published in three volumes. Messrs. Allen and Unwin now issue it in a single volume at the very low price of 15s. net. This has been possible because of a contribution from the Halley Stewart Trust. In *The Heart of the Bible* Mrs. Jeannie B. Thomson Davies presents the material of the Bible in chronological order so far as possible, and in her discussions of the material she gives many well chosen selections.

A Biblical Approach to Unity, by Principal E. Lyall Williams, M.A. (Austral Printing and Publishing Co., Melbourne; 15s. net), is the work of a scholarly leader of the Churches of Christ in

Australia who, according to the good tradition of his denomination, has been active in ecumenical affairs. It may be commended as a clear and practical handling of some of the vital truths of the faith from the standpoint of a movement which came into existence protesting against division and pleading for the unity of Christians on the basis of a restoration of New Testament Christianity.

Ten Years, edited by Mr. Alan A. Jacka, M.A., and published by the Epworth Press at 7s. 6d. net, is a volume containing a selection from articles published in 'Child Care' during the first ten years of its existence. The scope of the topics is wide, ranging from Residential Care to Juvenile Delinquency and from the Voluntary Principle to Holidays. We commend especially the article on 'Religion and Pictures' by the Rev. Dr. J. Alan Kay. Agents of the statutory and voluntary bodies in child care will find their problems discussed, and there can be few parents or teachers who could not learn something from these pages.

The Rev. W. E. Sargent, B.D., Ph.D., first published *The Psychology of Marriage and the Family Life* in 1940, and it was reviewed at length in this journal by Dr. A. Herbert Gray. 'A fine, sane, and most useful book', he called it, into which Mr. Sargent 'had packed a great deal of practical wisdom'. We welcome the third edition, which has just been published by the Epworth Press (8s. 6d. net). The guidance in this book is as useful to-day as it was in 1940.

Taking advantage of the modern interest in the sermons of the great preachers of earlier days, Messrs. Marshall, Morgan and Scott are publishing an edition of the sermons of C. H. Spurgeon, selected and edited by Dr. Charles T. Cook. There will be twenty-five volumes in all, and the price is 15s. net for each volume. But to introduce the sermons the publishers offer the first three volumes for 37s. 6d. net. The first volume contains *Sermons for Special Occasions* (eighteen in all).

Already well-known to English-speaking readers through his study of Protestantism and other published works, the French Oratorian Professor Louis Bouyer has found in Elizabeth A. Livingstone a sympathetic translator for his work on 'The Spirituality of Citeaux'. It has been published as *The Cistercian Heritage* by Messrs. Mowbray at 22s. 6d. net.

Among the great figures dealt with are St. Bernard, William of St. Thierry, Aelred of Rievaulx and Isaac of Stella, an Englishman who seems to merit some attention from his fellow-countrymen. One can hardly call this a book for the general reader, but specialists of several types will be grateful for it—specialists in mediæval theology, mysticism, the continuing influence of fathers of the Church like Origen and Augustine, as well as specialists in Cistercian studies. It is good to have this work of the distinguished author, as well as of other French scholars to whom he refers, brought to the notice of English-speaking students.

The Rev. Dewi Morgan has followed up his book 'The Bishops Come to Lambeth', recently reviewed in these columns, with *Lambeth Speaks*, a survey of the Lambeth Conference decisions in the context of the changeful world of to-day. His task has been performed quickly and therefore incompletely; but it could hardly have been better done in brief compass. Both the author and Messrs. Mowbray, the publishers, are to be congratulated on providing in a compact paper-covered book at the price of 5s. net such an interesting account of the work of Lambeth 1958.

The Liturgical Movement is a marked feature of the life of the whole Church in the twentieth century. This fifth volume in the series 'Studies in Ministry and Worship'—*Liturgical Renewal: Studies in Catholic and Protestant Developments on the Continent*, by Professor J.-D. Benoit (S.C.M.; 8s. 6d. net)—is a valuable account of dynamic developments on the Continent.

The section dealing with Protestantism is concerned mainly with the new Liturgy of the Reformed Church of France, published in 1955. Marked features are the growing appreciation of the Christian Year and of the need for frequent Communion. A point of great importance is that in the Eucharistic prayer 'the descent of the Holy Spirit is invoked not upon the bread and wine, but on the faithful, as living people.'

In the section dealing with Roman Catholicism we read about tendencies which are not characteristic of the Roman Church as a whole but are notable among certain French Catholics. These tendencies are significant enough. It is like a new Reformation—the use of the vernacular, the position of the celebrant standing behind the Holy Table facing the people, the emphasis on the preaching of the Word of God.

In the Liturgical Movement Protestants and Roman Catholics, looking to the New Testament and the Early Church, are learning anew the meaning of the totality of Christian worship as constituted by Word *and* Sacrament.

Great Themes of the New Testament

II. John i. 1–14

By the Reverend William Barclay, D.D., The University of Glasgow

To very many the Fourth Gospel is the high-water mark of the New Testament. 'Chiefest of the Gospels', Luther called it, 'unique, tender and true'. Very early in the history of interpretation the four living creatures of the Revelation were taken as symbols of the four Gospels (Rev 4^7). The allocation of the symbols varies; but in Augustine the symbol of John was the eagle 'because John took a higher flight, and soared in his preaching much more sublimely than the other three' (*Homilies on John*, 36). The eagle is said to be the only living creature which can look straight into the light of the sun, and not be dazzled; so John, it was said, can look more directly into the blazing light of truth than any other writer. It is of interest to note that of all the New Testament writers John is the first definitely to be said to be inspired (*πνευματοφόρος*) in the technical sense of the term (Theophilus of Antioch, *Ad Autol.*, ii. 22).

If the Gospel itself reaches the highest level of New Testament thought, many would say that the Prologue reaches the highest level of thought within the Gospel. It might be held that the identification of Jesus Christ with the Word, the Logos, is one of the highest reaches of New Testament thought, and that it is a conception which lends itself to reinterpretation in every age and in every generation. In view of that it is strange that Dr. Vincent Taylor in *The Person of Christ* (pp. 110, 111) expresses the view that the idea of the Logos is one which has now little to say. He quotes E. F. Scott as saying that the idea of the Logos 'was an artificial hypothesis, and was utterly inadequate to set forth the true significance of the revelation in Jesus Christ'. He quotes Dr. Leonard Hodgson as saying that the association of the Logos idea with the doctrine of the Trinity has 'outlived its usefulness'. Dr. Taylor himself considers it a pertinent question to ask 'whether the subsequent course of Christological speculation might have been pursued more happily, without the excessive intellectualism which the Logos idea fostered'. In its day, as Dr. Taylor sees it, the Logos idea had its providential purpose, but 'it is not an idea with which Christian thought of to-day can set out with confidence on its Christological quest'.

It must be admitted that such verdicts come to us with a sense of shock; and they make it clear that there is a real need for a re-examination of the value of the Logos idea as an interpretation of the meaning of Jesus Christ.

Let us first of all look at the peculiar character of the Fourth Gospel. It is of very considerable interest that almost every account that we possess of the origin of the Fourth Gospel makes it the production of the Church rather than of an individual. In almost every account the impulse to write came rather from the Church than from the John who wrote it. Clement of Alexandria tells us that John was the last to write his Gospel, and that he 'noticing that the physical things had been set forth in the (other) Gospels, *being urged by his companions*, and inspired by the Spirit, wrote a spiritual Gospel' (quoted in Eusebius, *The Ecclesiastical History*, VI. xiv. 5). Jerome declares that John wrote his Gospel because *he was asked by the bishops of Asia* to do so to defend the faith against the heresies of Cerinthus (Jerome, *De Vir. Ill.*, ix.). He was *urged by almost all the bishops of Asia at that time and by delegates of many Churches* to write more profoundly about the divinity of the Saviour (Jerome, *Commentary on Matthew*); and when he did write the Prologue he was, in Jerome's phrase, *revelatione saturatus*, saturated with revelation. Eusebius tells us that John had passed all his time in proclaiming the gospel, and wrote only under pressure, because he was asked to give an account of the period in the ministry of Jesus which had been omitted by the other writers (Eusebius, *The Ecclesiastical History*, III. xxiv. 6–11). The tenth-century *Codex Toletanus* prefaces the New Testament books with short descriptions, and of the Fourth Gospel it says: 'The apostle John, whom the Lord loved most, last of all wrote this gospel, *at the request of the bishops of Asia*, against Cerinthus and other heretics'. Finally, we may note the account of the Muratorian Canon: '*When his fellow-disciples and bishops urged John*, he said: "Fast together with me to-day for three days and, what shall be revealed to each, let us tell it to each other". On the same night it was revealed to Andrew, one of the Apostles, that, with all of them reviewing it, John should describe all things in his own name'. It is, of course, impossible to accept that account as literally true; the presence of Andrew could not have been

possible ; but once again the communal character of the Gospel is clear.

The importance of the Fourth Gospel is vastly increased, if we accept this fact which tradition so strongly and consistently attests, that the writing of that Gospel was in some sense due to the will of the Church. The tradition as it stands would lead us to believe that the Gospel was written to defend the purity of the Christian faith and the reality of the Incarnation against the heretical thinking of Cerinthus and the like, and no doubt that is in part true. But there was a much deeper reason why the Fourth Gospel was written, and why it begins as it does.

Christianity was cradled in Judaism, but it was destined for the world ; but any truth must be stated in categories which those to whom it is preached can grasp and understand. Here was the problem. Christianity had hitherto been stated in Hebrew terms, and now it had to go out to the Greek world. E. J. Goodspeed (*An Introduction to the New Testament*, 297, 298) states the problem and the solution : 'To meet the needs of this Greek public some adjustments had to be made. Christianity was addressing it in Jewish terms. A Greek who felt like becoming a Christian was called upon to accept Jesus as the Christ, the Messiah. He would naturally ask what this meant and would have to be given a short course in Jewish apocalyptic thought. Was there no way in which he might be introduced directly to the values of the Christian salvation without being forever routed, we might even say detoured, through Judaism ? Must Christianity always speak in a Jewish vocabulary ? . . . Was there no way in which Christian truth could be stated in forms that would be immediately intelligible and welcome to the Greek mind ? The times demanded that Christianity be transplanted to Greek soil and translated into universal terms. The Gospel of John is the response to this demand.' Here, then, is the *raison d'être* of the Fourth Gospel, and especially of its Prologue. The Fourth Gospel is the great—and successful—attempt to express something of the meaning of Jesus Christ in terms that *both* the Jew and the Greek could understand.

Let us, then, look at this double background of the conception of the Word, and let us begin with its Jewish background.

1. It is basic to remember that for the Jew a word was very much more than a mere sound. To the Jewish mind a word did things. A word was 'a concrete reality, a veritable cause' (G. F. Moore, *Judaism in the First Centuries of the Christian Era*, i. 414). 'The spoken word to the Hebrew was fearfully alive. It was not simply a vocable or sound dropped heedlessly from unthinking lips. It was *a unit of energy charged with power*. It flies like a bullet to its billet. It is energized for weal or for woe' (John Paterson, *The Book that is Alive*, 2, 3). If that is true of any word, how much truer must it be of the word of God ? The word of God is 'like a hammer that breaketh the rock in pieces' (Jer 23^{29}). 'By the word of the Lord were the heavens made' (Ps 33^{6-9}). God's word goes forth and does not return to Him void, but accomplishes the purpose for which it was sent (Is 55^{11}). For Hebrew thought there is dynamic energy in any word, and most of all in the word of God. In the Creation story each act of Creation is introduced by the phrase, 'And God said'. 'And God said, Let there be light : and there was light' (Gn 1^{3}). We begin, then, with a conception which is deeply rooted in Hebrew thought, the conception of any word, and especially of the word of God, as an effective and creative power.

2. By the middle of the third century B.C. Aramaic was displacing Hebrew as the language of the Jews. The Hebrew scriptures had to be translated into Hebrew, and these translations are the *Targums*. In the original Hebrew of the Old Testament on many occasions human feelings, actions and reactions are attributed to God ; God is spoken of in terms and in terminology taken from human experience. Often the picture of God is anthropomorphic. By the time the *Targums* were emerging religious thought was becoming refined ; these anthropomorphisms were regarded as belonging to the childhood of religion, and were felt to be an improper way of speaking of God. This was the age when men were beginning to be haunted by the idea of the sheer transcendence of God. In such cases the word *Memra*, which means *word*, is often substituted for God and the name of God. In the *Targums Memra* becomes a reverent circumlocution for God, when God, in the opinion of contemporary orthodoxy, was too anthropomorphically described. 'Moses brought forth the people out of the camp to meet with God' (Ex 19^{17}) becomes, Moses brought forth the people before the *Memra*, the word, of God. It is no longer God, but the *Memra*, who is a consuming fire (Dt 9^{3}). Isaiah has the gloriously poetical picture : 'Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens' (Is 48^{13}) ; but in the *Targum* this becomes, 'By my *Memra* I have founded the earth, and by my strength I have hung up the heavens'. Deuteronomy has the precious picture of the everlasting arms underneath and about us (Dt 33^{27}) ; but the *Targum* has it, 'The eternal God is thy refuge, and by His *Memra* the earth was created'.

In the *Targums* the expression *the word of God* becomes scattered here, there and everywhere throughout the Old Testament. We do not argue

that the *meaning* of this phrase is anything like the meaning of Logos as John used it; but the fact remains that the continual usage of the phrase familiarized the ear with the expression *the word of God*.

3. In the Wisdom Literature of the Jews the conception of Wisdom, *Sophia*, began to hold a very special place. Wisdom became, as it were, almost personalised. In particular Wisdom became a pre-existent power, who had been associated with God in the work of creation. In Proverbs Wisdom says: 'I was from everlasting, from the beginning, or ever the earth was . . . When He prepared the heavens I was there: when He set a compass on the face of the waters, when He established the clouds above, when He strengthened the fountains of the deep, when He gave to the sea His decree that the waters should not pass His commandment, when He appointed the foundations of the earth, then was I by Him, as one brought up with Him, and I was daily His delight rejoicing always before Him' (Pr 8^{1}–9^{12}). 'Wisdom hath been created before all things. . . . He created her . . . and poured her out on all His works' (Sir $1^{1\text{-}10}$). 'I came forth from the mouth of the Most High, and covered the earth as a mist' (Sir $24^{3\text{-}5}$). 'He created me from the beginning of the world, and to the end I shall not fail' (Sir 24^{9}). In the Wisdom of Solomon it is Wisdom who fills the world and holds all things together (7^{27}). She was present at creation and was the instrument of God's creating work ($9^{1.\ 2.\ 9}$). She is the breath of the power of God, and the clear effluence of the glory of the Almighty ($7^{22\text{ff.}}$). Now clearly the function of this Wisdom is the same as the function of the creating word of God; and the result was that the conception of the Word began to gain colour and body and personality and vividness from the material which the descriptions of Wisdom supplied. The idea of the Word was becoming more and more meaningful and alive.

In his Hebrew heritage John had much with which to clothe the conception of the Word. But it is even more to the Greek background that we must turn. It was in Ephesus that John was writing about A.D. 100; it was with the Greeks that he was seeking a point of contact. It was with them in mind that he minted this conception of the Word. And the conception of the Word, the Logos, was deep in Greek thought.

1. It is strange, and maybe it is more than coincidence, that it was in Ephesus in the sixth century B.C. that we first hear of the Logos. It was connected with the name of Heraclitus. Heraclitus had two basic ideas. He declared that everything is in a state of flux; nothing ever remains the same. It is quite impossible, he says, to step into the same river twice, for wave succeeds wave, and the river is always a different river. But in spite of that there is a certain continuity; in spite of that the world is not a chaos, but a cosmos. What is it that keeps it so? What gives the orderly, unchanging pattern amidst the eternal flow and flux? The answer is, the Logos. 'All things happen according to the Logos'. The Logos is the eternal principle of order in the universe; the Logos is that which is behind the flux, and that which makes the world a cosmos, an ordered whole.

2. It was in Stoicism that the idea of the Logos came to its peak. The Stoic lived in a world which was God. God, said the Stoic, is fiery spirit and everything is God. At its purest the fiery spirit is God. A spark of it lodges in man and gives him life and reason. It becomes 'depotentiated' into matter; but even when it is depotentiated, it is still God; everything is God. Now the Stoic was fascinated by the order of the universe. What makes the seasons come and go in unvarying order? What makes the tides ebb and flow? What keeps the stars in their courses and solves the traffic problem of the heavens? What makes man a reasonable creature, and this universe an ordered and dependable whole? The answer was the Logos. And what was the Logos? The Logos was the mind of God, at one and the same time interpenetrated through all things, and guiding, controlling and directing all things. The Logos is the mind of God creating and sustaining the universe.

3. There remain certain other strands to fit into this pattern; and by far the most important is Philo. Philo, born in 20 B.C. and still alive in A.D. 41, was an Alexandrian Jew. He was skilled in Jewish knowledge, and he was equally skilled in the wisdom of the Greeks. He was the bridge between the two worlds of thought. He was a voluminous writer, and in his works the Logos is referred to more than twelve hundred times. To him the Logos was 'the oldest and the most generic of things which have come into being'. The Logos was created, but it was incorruptible and eternal. God is the Father of the Logos; Wisdom is the mother; and the Cosmos is the garment. The Logos is the image of God, the second God, the Logos is between the begotten and the unbegotten. The Logos is the instrument of God in creation; it is the thought of God stamped upon the universe. The pilot of the universe, holding the Logos as a tiller, steers all things. It is through the Logos that the universe holds together; the Logos is the indissoluble bond of the universe. The human mind is stamped in conformity to the Logos. The Logos is the pattern of the human soul. The wise man chooses the Logos as his pilot. The Logos is the river which

makes glad the city of God, which is the human soul. The Logos has the power of a father and a husband. It is a physician. It is the commander in whose ranks the soul must enrol. It is the defensive armour, the spear-bearer and the champion. The Logos is the High Priest of the soul.

For Philo, the Logos is the mind of God, the instrument of creation, the bond of order, the reason and the moral sense of man, the bridge between God and man.

4. There remains still one other strand. There exists a body of literature called the Hermetic literature. It is supposed to be the work of Hermes Trismegistus. Its importance is that it is really religious mysticism, and represents the line of thought which afterwards found expression in the Mystery Religions. In it also the Logos figures. Very briefly its picture is as follows. Every word is the expression of a mind ; and the divine Logos is the expression of the mind, the *nous*, of God. The Logos is the reasonable expression of the mind of God as contrasted with the *boē*, the meaningless, unintelligible noise of chaos. The Logos is the Voice of Light. In the work of creation the Logos separated the lower from the higher elements. It is said that the Logos invades the ocean of chaos, and brings it to order ; then it rushes upon and over it like a mighty wind ; and then, its work completed, it leaps back to heaven to God. Here again we have the creating and ordering Word, who is the companion of God, and the expression of the mind of God.

Here, then, is the background which was in the mind and the memory of John. Here was what he seized on as a point of contact by which to present Jesus Christ to the Greeks. W. F. Howard wrote that the Logos was ' a term widely used in the centuries immediately before and after the beginning of the Christian era, and its meaning would have been understood at once in any company of educated men in Athens or Alexandria or Ephesus, at the end of the first century ' (W. F. Howard, *Christianity according to St. John*, 34). William Manson writes of the Prologue of the Fourth Gospel : ' The Jesus of Nazareth and Galilee and the trial-hall and Calvary is here proclaimed to the world as the Logos of God, as God's Self-utterance to men, as God's Language and living Thought, as God's Eloquence, as God's truth in action, as the measure of God's Mind, nay, as One who, in His human life and suffering, is yet to be hailed as

> God's presence and His very self
> And essence all Divine '
>
> (*The Way of the Cross*, 30)

Let us then, before we go on to examine the Prologue in detail, ask what is the broad truth that John is seeking to tell to men in his presentation of Jesus as the Logos ?

It must always be remembered that the word Logos has two meanings ; it means *mind* or *reason* ; and it means *word*. That is why it is untranslatable, and that is why, for instance, Moffatt does not try to translate it, but keeps the word Logos in his translation. Let us come at this, then, from both directions.

1. Logos means *reason*. John says to the Greeks : ' For centuries you have been talking about the Logos. You have been talking about that mind and reason of God which makes this world an ordered cosmos, that Logos which created the world, that Logos which sustains the world, that mind of God which is the creator and the sustainer of the universe. Well, then, *if you wish to see what that mind of God is like, look at Jesus Christ.* In this man Jesus the mind of God took flesh and became a person.'

2. Logos means a *word*. Here is the simpler approach, but the end is the same. What is the simplest definition of a word ? The simplest definition of a word is that a word is the expression of a thought. So, then, John is saying : ' If you wish to see what God is thinking, if you wish to see how God thinks, *if you wish to see the expression of the thought of God, look at Jesus Christ.* In this man Jesus the thought of God took flesh and became a person.'

That is exactly what a Greek would understand when he heard that the Logos had become flesh. And when we do look at Jesus Christ what do we see ? We see One who fed the hungry, healed the sick, comforted the sad, and was the Friend of outcast men and women. That, says John, is the mind of God. That is the expression of the thought of God. That is God's attitude to men.

Here was a revolution in the idea of God to the Greek world. The Stoic thought of God in terms of *apatheia*, which means *incapability to feel*. The Stoic argued that God, by definition, must be unable to feel anything. If God can feel joy or grief, it means that some one can make God glad or sad. That means that, for the moment, some one can influence God. That means that, for the moment, that person is greater than God, and can affect God. Therefore, in order that God may be God, and that that may never happen, God is essentially without any feeling at all. The Epicurean thought of God in terms of *detachment*. That there are gods, he allowed. But he insisted that these gods in their undisturbed serenity were utterly detached from the world. As Tennyson had it :

> For they lie beside their nectar, and the bolts are
> hurl'd

Far below them in the valleys, and the clouds are lightly curl'd
Round their golden houses, girdled with the gleaming world :
Where they smile in secret, looking over wasted lands,
Blight and famine, plague and earthquake, roaring deeps and fiery sands,
Clanging fights, and flaming towns, and sinking ships, and praying hands.

John spoke to a world which thought of the gods in terms of passionless *apatheia* and serene *detachment*. He pointed at Jesus Christ and said : 'Here is the mind of God ; here is the expression of the thought of God ; here is the Logos.' And men were confronted with a God who cared so passionately and who loved so sacrificially that His expression was Jesus Christ and His emblem a cross. [*To be continued*

In the Study

Virginibus Puerisque

The Christmas Jewel

By H. F. Mathews, M.A., Ph.D., Alsager, Cheshire

'. . . a living stone, rejected indeed of men, but with God elect, precious'.—1 P 2[4] (R.V.).

When you have your carol service at school this year I wonder whether you will sing Robert Southwell's sixteenth-century carol to John Ireland's tune.

Nowell, Nowell, Nowell, sing we with mirth !
Christ is come well, with us to dwell,
By His most noble birth.

Behold a simple tender Babe,
In freezing winter night,
In homely manger trembling lies :
Alas ! a piteous sight.

The inns are full ; no man will yield
This little pilgrim bed ;
But forced He is with simple beasts
In crib to shroud His head.

Despise Him not for lying there ;
First what He is inquire :
An orient pearl is often found
In depth of dirty mire.

Just fifty years ago—shortly before Christmas 1908—two wonderful stones were presented to King Edward VII to be incorporated in the Crown Jewels. They had been cut from the largest diamond ever discovered, the Cullinan Diamond, which, when it was first found, weighed 3,024¾ carats. In terms that you and I understand, that is 1½ lbs. That's a lot of diamond !

You can imagine the care and precautions taken over a jewel of that value when the Transvaal Government decided to present it to the King as a token of loyalty. A detailed plan was worked out. The stone was solemnly handed over at the Colonial Office to three members of the firm of Joseph Asscher and Company, the cleverest diamond cutters in the world. They travelled to their workshops in Amsterdam by a route specially chosen to reduce the danger of loss to a minimum. When they arrived, the diamond was kept in a special strong-room with walls of concrete and steel two feet thick. The combination numbers of the lock were known only to the heads of the firm. Inside there was a steel door, eight inches thick, and with nine concealed locks, and inside that a steel coffer for the diamond.

A special technique was devised for cutting such a precious stone. When the time came to grind and polish the stones which were cut from it, a special room was constructed on the third floor of the factory, in a position where it could be overlooked from the windows of the firm's private office. It was quite right and proper that all this care should be taken for the most precious thing in the world.

How different it all was when the stone was first discovered ! It was noticed, quite by accident, in the half-light at Premier Mine, Transvaal, by Overseer Wells, more than three years earlier. He scooped it out of the earth with his pocket knife. For a few weeks it was lodged in the Standard Bank in Johannesburg, and then it was decided to send it to London. So they sent it—by ordinary registered parcel post. Hundreds of thousands of pounds worth of diamond was jostled about in a plain mail bag over half the world ! It makes you shiver to think about it.

I shall remember that as a parable this Christmas. When the Precious Jewel of the Love of God came to men, He was sent to no prince's palace where He would be received with pomp and honour. He slipped quietly into the world to live in the family of the carpenter of an obscure village, and to be born in a stable. Only God could plan such a wonder as that !

O come, let us adore Him, Christ the Lord.

God Came Down

By the Reverend T. Glanville Jones, B.A., B.D., M.Th., Cardiff

Masudi and I were great friends ! His skin was as glistening black as newly cut coal, making his

eyes and teeth look even whiter than they were. He was only fourteen or fifteen though he said he was twenty! And he worked as a garden-boy in the house where I lived in Central Africa.

One hot steamy day a few weeks before Christmas, Masudi came to me just as he finished his morning's work. 'Please, baas, you take me into town?' 'What do you want in town, Masudi?' I asked. 'To buy de Christmas cards, baas', said Masudi. 'Very well', I said, 'this afternoon we will go together into town'. And after lunch Masudi and I got into the little car and set off for the town some four or five miles away.

The temperature was in the nineties, my clothes were sticking to my back and the perspiration was streaming down my face. I mopped my brow and said, 'Whew, isn't it hot, Masudi?' Masudi who looked almost annoyingly cool replied, 'No hot, baas, no hot!' 'Not hot indeed', I answered quite indignantly, 'I wish I were back in Wales'. 'In Wales, is it hot, baas?' 'Oh no, Masudi, in Wales now it's cold—very cold. Perhaps there's snow in Wales now!' Masudi puckered his brow and spoke the word very slowly. 'S-n-o-w! What is snow, baas?' 'But Masudi, you know what snow is, don't you?' Masudi shook his head and looked very puzzled.

Slowly the truth dawned on me! How could he know what snow was? Born in the heart of Africa he had never seen it, nor had he been to school to learn about the geography of the world or the climate of Britain!

I tried to explain to him what snow was. I tried to show him how it came down from the sky. 'Rain?' he asked hopefully. 'No no, not rain, snow!' I said. I stopped the car, tore up a sheet of white paper into tiny pieces and holding them aloft I let them float gently to the ground. 'Snow is like that, Masudi', I said. But still Masudi looked puzzled and unconvinced.

I was about to try again, when I realized that it was no use! I would never make Masudi understand what snow was unless I brought him home to Britain so that he could see it for himself, and catch the snowflakes and make snowballs just as you do! For to some one who has never seen it, snow is one of the things that can never be explained or described. It has to be seen to be understood and believed.

God's love for you and me is like the snow! Not only is it pure and gentle, but it cannot easily be explained or described to those who have not seen it. In fact, it has to be seen to be believed. God called wise men and prophets to tell the world about His love. They preached about it, wrote about it and described it as best they could but no one really understood or believed. And so God decided that He would have to come down from heaven Himself and live on the earth and perhaps die on a cross so that men might *see* His love. Only in that way could men truly understand and believe.

And so Jesus was born in Bethlehem, and we have seen 'what manner of love the Father hath bestowed upon us'.

Wee Oranges

By the Reverend John R. Gray, V.R.D., B.D., Glasgow

'Men ought always to pray'.—Lk 18^{1}.

Not long ago I was down on a lovely beach near Glasgow for the afternoon. Soon after we had arrived a man appeared with a small van selling fruit and I thought of buying some. Then I saw written on the side of the van the following astonishing notice—'Wee Oranges 6d. each and Offee Apples 4d.'. That's a queer advertisement, I thought. Nobody will pay 6d. for a wee orange, or 4d. for an apple about which the seller can find nothing good to say.

And then I saw something else. The notices had been written in chalk and some naughty boys had been busy rubbing out some of the letters which the fruiterer had written. In the beginning the notices had read not 'wee oranges' but 'sweet oranges' and not 'offee apples' but 'toffee apples'. It just shows what a difference a single letter can make. Miss out a letter or two and the whole word changes: miss out one single word and often a whole sentence changes; miss out a few sentences, that is, forget your prayers, and a whole life changes.

That's why Jesus said 'Men ought always to pray' and He meant women, and boys and girls too!

The Christian Year

Christmas Day

God With Us

By the Reverend John L. Kent, M.A., Cathcart, Glasgow

'They shall call his name Emmanuel, which being interpreted is, God with us'.—Mt 1^{23}.

This is the fact which we celebrate this Christmas morning. Two thousand years ago in a stable in Bethlehem a baby was born who was God made flesh. God with us.

It is surprising that so many people have found this fact difficult to believe. It could not be that they did not want to believe that God stepped down from His exalted throne to inhabit human

flesh. This was surely the answer to their heart's desire. It could only have been too good to be true.

Yet this, in a sense, is what all religion is about. It is the attempt not merely to discover who God is but to grasp the assurance that He is with us. The religions of the world represent man's unceasing endeavour to establish that contact with God by which He and man are united.

We may start with animism—those faiths that saw God in the rising sun, the flashing meteor, the moving stone, the breathing wind. But man could not rest in this faith. God was too remote. So he took one step towards bringing God nearer. He gave substance to his ideas by fashioning idols. Once more this proved inadequate. What man needed was a God who could react to him in the total range of his experience. So he conceived a god who was close to him in birth and death, in success and failure, in his crops and crafts, his pains and sorrows. He expressed his ideas in his temples and in his tales, in his feasts and in his myths.

What man did not realize was that an image is no less inadequate when it is made, not out of materials but out of thoughts. ' It is just as much idolatry to worship God according to false mental images as by means of a false metal image ', said Archbishop William Temple. The only adequate idea of God must be one not of man's own making, however exalted, but given to him, breaking out of reality upon his mind, revealed to him by God Himself, clothed in flesh and blood. And the gospel consists in the proclamation that this has happened.

God is with us to guide us to our predestined end. From time immemorial man has been haunted and often tormented by the inescapable question, ' What is my end ? ' And to that question there are only two answers. Here is how one writer has put it. ' There is no responsible thinker who doubts the final failure of this earth as a place of human residence. . . . The time will come when the last Robinson Crusoe on this planetary island will have died and everything will be as though nothing had ever been at all '. That is one answer. Man's end is oblivion. The other answer is that something enduring is happening in this world. When its materials have dissolved and nothing remains, something eternal will persist.

> Thou wilt not leave us in the dust :
> Thou madest man, he knows not why,
> He thinks he was not made to die ;
> And thou hast made him : thou art just.

What man does not know, God has revealed. The end of his life is not extinction but eternal filial fellowship with God. By himself man could never have discovered this truth. It took God to come in the flesh to make it manifest.

And what God in Jesus Christ came to make known, God in the same Jesus Christ has come to make possible. God did not suddenly flash upon the human scene with a spectacular announcement concerning who He is, and then vanish. He came to stay. At Christmas we do not rejoice merely that once in history God came in the flesh and lived as man among men. We glory in that God remains with us for ever.

He is with us in our every experience. The writer to the Hebrews has a pregnant word that illustrates this fact. Says he, ' He who sanctifieth and they who are sanctified are of one '. We know how true this is in common life. We cannot help one another by standing aloof or talking from above. We must get down alongside each other. In like manner He must enter our life. The sanctifier, belonging together with the sanctified, shares our lot that He may transform us.

See how this works out in our daily life. The necessity laid upon us to earn our daily bread imposes on us restrictions that irritate and limitations that confine us. So easy it is for us to place the sphere of our work-a-day world outside of the influence of God. But the Word was made flesh and dwelt among us just in this very world. Jesus lived and toiled in it. Ten times longer He spent in it than in what we call His ministry. True, we know very little about those years. Surely, however, the very silence is itself significant. It must mean that this period provided so many chances of serving God that He sought no other. The village carpenter, far from the world of imperial politics, of trade and finance and of ecclesiastic controversy, was living the full life to the glory of God by fashioning ploughs and yokes and doing endless jobs for His neighbours. Jesus lifted the working man's life out of its obscurity and disparagement and let us see that it is the sphere in which God can work out His dreams.

Nothing could rescue the same world of our day from its tawdriness like this faith. It is hard for many of us to see in the tensions between management and operative, in the extensive organizations of monopolies and Trade Unions and in the depersonalizing tendencies of our contemporary factories where God comes in. But He is there, if only waiting for those who have the faith to see that here they can co-operate with Him to realize His purposes.

He is with us too in our temptations. How often have we excused ourselves or been excused on the ground that, after all, we are just human. When we are slighted, we feel the upsurge of angry blood and cannot restrain the stinging retort. It is the flesh. When we are tired and our nervous energy

is exhausted, we become irritable and offensive. It is the flesh. All the manifold manifestations of evil find their origin in the fact that we are fettered to the flesh and therefore are unable to please God. This is so true that we give our assent to it and feel relieved. Whereas it is not the whole truth. God knows what it means to feel the drag of the flesh. He lives in it. 'By taking our nature', says W. M. Macgregor, 'He gave a demonstration that it is not a hopeless burden of disadvantage. He shared our lot in order to enable us to find in it an opening out to victory'.

He is with us, too, in the darker regions of the soul. Men may defraud and desert us and we are tempted to be sullen and bitter. Affliction is laid upon us with cold and merciless fury and we are inclined to say that the Lord has forsaken us. It is then that we need this faith. The only hope of preserving our peace of mind and of discovering the great thing God is doing for us in our heartache is to rest and act on the faith that even in our darkest hour God is with us, doing exceeding abundantly above all that we could ask or think according to His power that worketh in us.

First Sunday after Christmas

The Narrow Door

By Principal H. F. Lovell Cocks, M.A., D.D., Bristol

'Strive to enter in by the narrow door'.—Lk 13^{24} (R.V.).

What did Jesus mean by 'the narrow door'? He was proclaiming the Kingdom of God. In His Father's name He was offering men forgiveness, a new chance, and a new power of living. Offering these things not as something men had to earn or could earn, but as a free gift. All men had to do was to take what He offered.

You and I are often offered 'free gifts' by the makers of breakfast cereals, detergents, and other things—so often, in fact, that we become more than a little suspicious of the offers. We cannot believe that the manufacturers are as philanthropic as all that. We look for the strings that are attached to the gift. We are sure there must be a catch in it somewhere. And among the people who listened to Jesus making His offer of the free gift of eternal life there were some who were very suspicious indeed. Was Jesus really a genuine prophet? He did not look much like one. He kept company with a queer set of people—men and women of dubious reputation. And it was these people—and as it seemed only these—who were taking Jesus at His word and accepting what He offered. Surely He was making religion too cheap? Perhaps He was no prophet at all, but a charlatan and a cheap-jack. It was true that He worked miracles of healing. But then He might be some sort of magician who was in league with the devil and had bartered His own soul for these wonder-working powers. It would not do to take Him too seriously. It was better to wait and see. And there were other people who were impressed by Jesus and intended to accept the gift He offered. But it was not convenient to do it just then. There were many other things more immediately important. Jesus could wait. They would get round to accepting His offer later on.

It is to all these people and to us too that Jesus says—'What are you waiting for? Do you want the gift of life I offer or do you not? Make up your minds. Strive to enter in by the narrow door—and enter *now*. The door will not stand open for ever. And once it is shut, you will not be able to get in. Your chance will be gone.'

I thought of these words of Jesus about the narrow door one Saturday in August as I stood on the station platform at Bristol when the train for Torquay steamed in. Hundreds of people were waiting for it, and even before it came to a standstill they were crowding round the carriage doors, bent on getting in somehow. There was an old lady in great distress. She had a first-class ticket, but the first-class compartments seemed as full as all the others. A porter to whom she was telling her sad tale said, 'Get in anywhere, Mum, and get in quick. You don't want to be left behind, do you now?'

I suppose it could happen that a train might be so crammed with people that not another single passenger could be squeezed into the corridor or the guard's van. Perhaps that is why on Saturdays in August people literally fight to get in through the narrow doors, so as not to be left behind. But the Kingdom of God is not like a train which can accommodate just so many passengers and no more. God has not issued tickets to a few specially favoured people who travel to heaven in a Pullman Limited. What Jesus says about the narrow door is an answer to some one who had asked a question about this very thing—'Lord, are only a few to be saved?' And what Jesus says in reply is that if anybody is left behind it will be through his own fault. If in the end there is anybody who has not received God's gift of eternal life, it will be for the reason that he did not bother to take it when it was offered him. Anybody who really wants it can have it. But, says Jesus, if he really wants it he will take good care he does not run the risk of losing his chance of getting it. He will strive to enter in by the narrow door before it shuts.

For the door *does* shut. Why should we expect

it to stand open indefinitely ? Life is not like that. Here, for example, is a boy at school. He is an intelligent lad who is making the most of his school days, and many doors now stand open before him. Is he going in for engineering ? Or medicine ? Or law ? Many doors stand open, but not for ever. And indeed not for long. Let him take up engineering, say, and concentrate on that. Then the further he goes in engineering the more difficult it will be for him to switch to land surveying or accountancy. The other doors which stood open are closing against him. And if he does not go for any particular trade or occupation, but just drifts —why, it will not be long before all the doors will be shut. This does not strike us as unreasonable. In any case we have to face it. On the road of life there is only one-way traffic. We come to the end of 1958 and must go forward to 1959. We cannot go back. That is why we have to take our opportunities when they present themselves. We cannot be sure of getting a second chance.

But is this true of religion and God's offer of eternal life ? If God really loves us, surely He will go on giving us chances ? Surely we can take it for granted that He will go on loving us, and calling to us to accept His gift of salvation ? God does not change.

Let us agree that God is always our loving Father, whose love never fails and whose patience is never exhausted. But if God does not change, *we* do. We are changing all the time. And in the end we may miss God's gift, not because He has withdrawn it, but because we are no longer interested. What we want now we may not want as much to-morrow, or even at all. We find ourselves growing less ready to accept new ideas and new ways of living. We become more set in our habits, harder to move, more blasé and more cynical. We change. It is quite literally true that the man who rejects Christ to-day will never get another chance of accepting Him. For that man who to-day hears the call of Christ and does not respond by accepting the gift Christ offers will not be alive to-morrow. *That* man will have disappeared for ever. In his place to-morrow will be another man—the same man in a way, of course, but a significantly different man, a changed, hardened man, whose dimmed sight will see less of beauty in Christ and whose duller hearing will miss something of the urgency that rings in the Master's summons to him. For that man the door has already begun to close.

We have come to the end of the Old Year. We know that our time divisions are arbitrary, and that in itself the passage from the last day of December to the first day of January is no more significant than the transition from any other day to its successor. Yet for all of us the end of the year is an impressive symbol. It marks another milestone on the road where there is only one-way traffic. It reminds us that we are mortal men and women who live in that moment of transition as our native element. The past is ours no longer. The future may never be ours at all. We have the present moment—and that alone. A narrow door indeed ! *Now* is the accepted time. *Now* is the day of salvation. And now by God's grace we hear Christ calling to us and bidding us enter by the narrow door. Let us therefore enter while we may and receive His gift of eternal life.

SECOND SUNDAY AFTER CHRISTMAS

God's Bounty for Another Year

BY THE REVEREND JAMES MUNN, M.A., GLASGOW

' The Lord appeared to Solomon. . . . And God said, Ask what I shall give thee '.—1 K 3^5.

Solomon was about to launch out on the dangerous seas of monarchy. He had been called to follow a father greatly beloved, to guide the changing spirit of the nation and to face the pitiless glare of public life. God, who summons no man to high destiny without ample equipment for heart and soul, presented Solomon with an offer which tested and revealed the man ; ' In face of this new trust, now that you are taking into your hands authority and power, what gift will you choose from Me ? '

That is the staggering offer with which God meets us on the threshold of the year. For we, too, are crossing a boundary into new territory. Whether we are seventeen, and setting out for breathless heights where a voice calls ' Excelsior ' ; or whether we are forty, and out on the level plain of the mid years where we must march, and sleep, and march again ; or whether we are seventy, and thankful for the evenings, and content with the children's laughter, and curious sometimes about that land beyond the western horizon ; whether the milestones be many or few, we are trekking on into a new country from which there can be no turning back. Of all possible gifts, therefore, what shall we welcome most from God who meets us with His offer at the open door of the year ?

1. *We had better ask for Courage.* Even if with craven folly we ask for ease and security, God in His love and man in his sardonic heedlessness will see that our request is denied. The claims of our country, the sorrows of neighbours, the discipline of duty press their assault against our comfort, and no man can manage to stop his ears and bandage his eyes and slip out from the tumult. We are in

the sweep of things, whether we choose or no ; the only question is—how shall we stand up to it, how shall we come through ? Certainly we shall need courage.

Whenever I think of courage that was never swamped by trouble and never broken by misfortune I think of Jesus. The stormy crowd one day hustled Him out from Nazareth to the brow of a cliff, but ' he passing through the midst of them went his way '. The maniac in Gadara cringed before His superb confidence. For always He carried the courage of one who understood that neither He nor the situation was out of God's control.

When the German princes were anxious to dissuade Luther from his dangerous journey they warned him, ' At Augsburg are the powers of Hell ! ' But that did not daunt him, and back he answered, ' And at Augsburg Jesus reigns '. So to the fears which dispute our road forward and to the doubts which loom from the shadows of the future, we cry, ' God reigns ! ' No battlefield for Right and Truth but He fights there ! No voyage by sea or air but ' underneath are the everlasting arms ! ' ' The Lord is the strength of my life : of whom shall I be afraid ? ' God grant us courage.

2. *And we shall need Patience.* Because we lapse so easily into testy bouts of ill-temper, we must ask for patience. Because we fret at the seeming delays of God and chafe under the pettiness of men and grow sometimes morose and moody, we must choose patience from His hand. Some of us must grapple alone with vast problems ; some must abide the slow exhaustion of a thousand business worries ; some are buffeted by injustice and callous disregard ; and if somehow we are to keep the peace with God and ourselves, it will not be done without patience.

One of the most impatient of mortals was Saul, the Pharisee. The harsh rigour of his personal living betrayed his resentment at inner failures of mind and will. The violence of his pursuit of the Christians was a measure of his contempt for those low, ignorant heretics. His hatred of Jesus sprang from his shocked anger at the claims and story of so unexpected a Messiah. But after Damascus ! So one day he writes like this to the Church in Salonika: ' The Lord direct your heart into the love of God and into the patience of Christ '. He himself needed that patience so badly, and so did they in that Church.

And so do we. For have not we dreamed of a new society where squalor will be rebuilt, fear will be banished, reverence of man for man shine in human souls, and the truth of God hold the fealty of the world ? But how slow it is ! Listen though to this voice which shears clean through our impatience—' the vision is yet for an appointed time, but at the end it shall speak, and not lie : though it tarry, wait for it ; because it will surely come ' (Hab 2^3). Or again, we worry because the gospel is so frail. What can it achieve when the world shouts for arms ? How can it be heard above the wail of the persecuted, the swelling cry for vengeance, the crash of bombs ? *When* will this word of God prevail ? But listen to this bugle from eternity. ' My word . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it ' (Is 55^{11}).

Go back then to your post or out to your adventure with quiet heart and steady hands. Despite all the urgency of His love, God has patience ; God can wait. Wait thou on God and get thee patience ; wait, I say, on the Lord.

3. *Surely we shall want to ask for Faith.* Once when in a Roman officer's heart love's last hope seemed dashed out by the whisper, ' Thy daughter is dead ; trouble not the Master ', Jesus swiftly said to Jairus, ' Be not afraid, only believe '. Into that man's agony of final frustration and defeat Christ was sending out His message of assurance and hope, ' If thou canst believe, all things are possible '.

Is there any man or woman who has not looked into the paralysing gaze of those monsters—fear, frustration, defeat ? The old Greeks had their legend of Medusa, whose face was so fearful that any who looked on it were turned to stone. So these grim spectres can petrify our joy and hope. But see Christ step between them and us and send them cowering to their gloomy dens, while over His shoulder He calls back to us, ' Be not afraid ; only believe ; have faith in God '. For Christ knows—and who will refute Him ?—that for all its pain and folly the world still is God's. He rules. To every man who will accept Him, He is the Holy, Mighty, Heavenly Father. Believing in more than some celestial plan which one day, when things are more normal, will be taken out of temporary storage and put into operation, up with your banner of faith in God. The adverse winds will only serve to hold it taut and brave for all to read. Believe *now* in the authority of God and in His purpose.

> And fierce though the fiends may fight,
> And long though the angels hide,
> I know that truth and light
> Have the universe on their side.

This be the faith you hold, urging you out to your uttermost co-operation with God. Welcome the risk of the New Year, or even its monotony, and rejoice that you are playing the part He has chosen you for in the triumphant purpose of the Eternal Father. To live like that, for God, with God, in

God, is to know the glory of the fullness of real life. That is indeed eternal life.

First Sunday after Epiphany

What is God Like?

By the Reverend John L. Mitchell, B.D., Hastings

'No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him'.—Jn 1^{18}.

A little boy of four years old had come home from his first visit to Sunday School and was being questioned by his mother about what had happened there, when, without warning, the scales were turned: 'Mummy', asked the little boy, 'what is God like?'

Well, what would you have said? That young woman, herself a Christian in belief and practice could not find an answer. Probably, having by some means extricated yourself from the immediate difficulty, you would turn, as that young mother did, to your minister for an answer. The answer which I offer is not given in a form a boy of four could digest, but is intended for adults. It is left to you to translate it into terms a child could understand!

The first step in answering this question, What is God like?, is to say that God is unfathomable.

The story is told of a little girl who was asked how she drew her pictures. She answered, 'First I think, and then I draw a line round my think'. But we cannot deal with God in that manner. 'A god defined is a god finite'. If any one can draw a line round his think about God he can be sure of this—that he has missed the God whose ways are past tracing out. For, as Brunner has said, God is Mystery. Not in the sense of a riddle, for riddles can be solved. But God is Mystery in that He cannot be fathomed. Any one who suggests he has a slick answer to our question merely demonstrates how little he really knows about God.

Though this kind of reasoning may seem to some quite negative it does help to answer the question 'What is God like?' For to say that God is unfathomable is not to deny the possibility of saying what God is like; indeed, when we say 'God is unfathomable' we have already begun to answer the question.

For however unfathomable God is the awareness of God is part of every man's experience. William James in *The Varieties of Religious Experience* quotes a young man describing occasions when he felt in intimate communion with God. 'Once it was when from the summit of a high mountain I looked over a gashed and corrugated landscape extending to a long convex of ocean that extended to the horizon, and again from the same point when I could see nothing beneath me but a boundless expanse of white cloud. . . .' These occasions revealed to him a deeper significance than he had been wont to attach to life, and he found in this justification for saying he had enjoyed communion with God. There is no doubt that the experience confirmed belief, and therefore it might be called mere rationalization. But listen to H. G. Wells, hardly an orthodox believer, talking about his profoundest spiritual experience! 'At times in the lonely silence of the night, and in rare lonely moments I come upon a sort of communion of myself with something great that is not myself. It is, perhaps, poverty of mind and language which obliges me to say that this universal scheme takes on the effect of a sympathetic person. . . .'

There was no such conflict of heart and mind in the case of the mother who was asked: 'Mummy, what is God like?' God the unfathomable had broken into her life. She knew God, and it was her very knowledge of God that made her so aware of the difficulty of saying to her son: 'God is like this . . .'. That is always the case. The better we know God the more we know and feel that His mystery is unfathomable. That is what I had in mind when I said, 'To say God is unfathomable is to have begun to say what God is like'.

The second step in answering our question is to affirm God is like Jesus. Browning wrote:

> the acknowledgment of God in Christ
> Accepted by thy reason, solves for thee
> All questions in the earth and out of it.

It is certainly the only basis on which we can say what God is like.

But to say God is like Jesus stands in need of amplification. In what way is God like Jesus? There is a two-fold answer to this question.

First, God is like Jesus in so far as He has revealed His likeness in Jesus Christ. A group of young Christians, meeting in a weekly discussion group, discussed the divinity of our Lord. In what way is Jesus God? they asked. After much debate the conclusion was reached that Jesus is God Incarnate. It was a triumph for orthodoxy! Jesus is not less than fully God, but God in Jesus is God seen in terms men can understand.

A hobbies club was started at a local church and a lecture was being given on aero-modelling in which the teacher used the technical terms. One lad, keen to learn, knew nothing about dihedral angles, spars, stabilizers. Being a wise sort of lad he went to the teacher at the first opportunity and asked for an explanation. So the teacher gladly explained the meaning of the technical terms.

Thank you', said the boy, 'it is quite clear now'.

In Jesus we see God expressed in simple terms. In the span of a short but exceedingly active earthly life He unfolded, for all men to see, the mystery of the unfathomable God. That is what the word 'declared' means. It is a word used of interpreting dreams. When Joseph interpreted Pharaoh's dreams he unfolded, so that the king could behold, their hidden meaning. 'If ye had known Me ye would have known My Father also', said Jesus. Jesus interprets God in terms that men can understand. Therefore, in answer to the question: What is God like? we can do no better than point to Jesus and say: That is what God is like!

Secondly, God is like Jesus because in what Jesus did during His earthly life God found self-expression. That is, what Jesus did, God was doing. What men do reveals what they are. The weakness of this argument lies in the possibility of hypocrisy. A man may attend church regularly and work hard in the service of the church, but for the wrong motives. His deeds may serve to hide his real purpose. Yes, but there is a safeguard. It is this, that when the deeds are costly their genuineness is assured. I don't mean costly in terms of hard cash, nor sheer courage, still less costly in time and trouble. But costly in the most personal sense. The deeds of Jesus speak so of God. His compassion for the multitude, healing for a blind man, forgiveness for a lost woman—all these reveal what God is like. But it is Christ's saving work, the work He did on Calvary, that reveals what God is like. To ask a Jew, What is God like?, would be to receive the answer: 'He is the God who redeemed us in Egypt'. The answer of a Christian to that same question should evoke a similar reply. He is the redeeming God. It is when we look at the Cross and see the Man of Nazareth 'wounded for our transgressions, bruised for our iniquities' that we know what God is like.

It seems so plain to us. In fact it is rather like the picture puzzles we enjoyed as children. A picture printed in a paper would include some hidden element as the integral part of the sketch. A girl's head perhaps hidden in the picture of a clump of trees. It is not discerned easily but once you have seen it you are amazed at your previous blindness. Every time you look at the picture the hidden factor leaps up at you.

So is this vision of God that Jesus points out to us. 'No man hath seen God at any time. . . .' 'He that hath seen me hath seen the Father . . .', says Jesus. Then things begin to fall into place. Jesus is no longer merely a God-like man. The only-begotten Son hath declared the Father. God is like Jesus. For God and Jesus are One.

Second Sunday After Epiphany

Tares and Wheat

By the Reverend W. B. J. Martin, Visiting Professor of Homiletics, The University of Chicago

'The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. . . . Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.'—Mt 13^{24-30}.

'Let both grow together until the harvest.' I am not enough of a countryman to know whether this is good farming or not, but from any other point of view it is most astonishing advice. Nobody in political or social life has any intention of obeying it. Organized life in our great cities would be impossible if we did not constantly keep check on the weeds, and take steps to segregate the bad from the good with the aid of the Police Force and the legal system. In church circles we all acknowledge the necessity for standards and discipline. We purge the rolls, we insist that church members should conform to certain minimum standards. Some churches are more rigid about this than others: they insist that there can be no membership without baptism, or confirmation, or a stated number of appearances at Holy Communion. Others even go beyond this to demand total abstinence or the rejection of such worldly amusements as dancing and cinema-going.

But here we find Jesus apparently rebuking our well-meant concern for the good estate of His Church. What are we to make of it? It is certain that we shall make nothing of it unless we read His words in their original setting. Before we go on to apply them to our own time we must first ask, To whom were they originally addressed? What event or circumstances called forth this story from the lips of Jesus?

It seems that behind this parable there lies a question. In the background we sense a group of people who were puzzled and perhaps indignant about the free-and-easy way in which Jesus, who claimed to be setting up the Messianic community, was admitting all sorts of unqualified and undesirable people into that community. And we have a good idea who such questioners were likely to be. First, as always, there were the Pharisees. The very word Pharisee means 'separatist.' As Joachim Jeremias has pointed out, the Pharisaic movement claimed to be the holy community, the true people of God as distinct from the mass of the people which, through ignorance of the Law, lay under God's curse. Then, there were the Essenes, about whom we have been hearing so much lately in connexion with the Dead Sea

Scrolls, who even exceeded the Pharisees in their attempt to establish a pure community. Jeremias also mentions a third group—The Community of the New Covenant, which emigrated to Damascus to escape the city of the ' polluted sanctuary ' and claimed to be the very embodiment of the true people of God. Finally, there was John the Baptist, whose activity was wholly directed to proclaiming a Messiah who would purge the threshing-floor and separate the chaff from the wheat. All these groups—Pharisees, Essenes, New-Covenanters, Baptists—had one thing in common, a passionate desire to up-root the weeds from God's garden.

It was against this well-meant effort that Jesus directed His parable. It sounds like a declaration of war upon the whole idea of a separatist movement, and in particular upon the Pharisaic idea of a Holy Remnant. What was Jesus doing in this story, and particularly in the words, ' Let both grow together until the harvest,' but attacking the misplaced zeal of men who were more religious than God Himself ? Furthermore, was He not returning in this parable to a conception of which men were losing sight—the idea of the Chosen People ? The Pharisees and their kind were trying to establish a Sect, a community within a community, or, to use Isaac Watts' words

> A little garden walled around
> Chosen of God peculiar ground.

In the beginning God had chosen as His covenant people the whole community of Israel, the whole nation, good, bad, and indifferent, lock, stock and barrel. But the Pharisees were trying to improve upon God's methods. They were proving more particular than God Himself. Now, whatever other results this might have, it would certainly bring into existence a quite different sort of community from that envisaged in the original plan. It would result in a tight little community, a sect, a fellowship of like-minded people in essential agreement about everything, and therefore, far less capable of the kind of growth that comes from living together with all sorts and conditions of men, from striving to get along with people at every stage of life's growth and experience. I am not forgetting that the prophets had tried to recall Israel to a sense of vocation. But they envisaged the remnant, not as an ' in-group ' opposed to the ' out-group,' but as a leaven within the lump. And this is what lies behind Christ's endeavour—not to discriminate and isolate, but to achieve the richest possible contacts with the whole of God's world.

1. How does this apply to the modern situation ? What is our conception of the Church ? Has this parable anything to say about the kind of community we are trying to maintain and foster ? Are we in any danger of promoting an ' in-group ' with only the sketchiest sort of contacts with the world, and that mainly disapproving and critical ? Do we rejoice when we find ourselves part of the rough-and-tumble of a really mixed community, or must we have about us only those we agree with, get along with, people who share to the full our theological opinions and convictions ? Only one evening last week I met my one thousandth young man who said with the air of saying something profound and new, ' I think one can be a Christian without belonging to the Church.' And I could only think, ' Lucky you. I couldn't be. I could be a Pharisee, I could be a prig, but I couldn't be a Christian, wouldn't even have the foggiest idea what Christianity really involves unless I had been forced into association with all sorts of people whose life, equally as sincere as mine, and more so, brought me face to face with myself, and my own dreadful lack of grace.'

In any case, what we have to ask is not what I think Christianity means, but what did Christ mean by it ? I agree with a man like Frederick Denison Maurice that if we are true to the mind of Christ we must fight every inch against the insidious temptation to substitute a Sect for a Church. By a Sect he meant a society that stood for certain opinions, a society of men bound together because they wish to hold and propagate those opinions. Such a community is not held together by unity in Christ but by unity in their human will. As the original Covenant was with a people so is the New Covenant, a people gathered around Christ.

2. This parable also has relevance for our individual lives. It is a rebuke to our perennial temptation to be selective in our choice of where we live the religious life, where we find God, where we expect His revelation and blessing. William Temple once said, God is interested in lots of things besides religion. He is concerned with the whole range of life. But we are apt to mark out areas in which He shall operate and to remove other areas from His surveillance. We want to be more spiritual than God Himself, and the result is that we miss the revelation that can come to us when we undertake every secular task at its full depth.

Does this mean that there are no standards, and no place for discipline in the Christian life and in church life ? By no means. But the only discipline that is ultimately valuable is that which springs out of the situation, the discipline we impose upon ourselves when we find ourselves trying to live together in the community centred upon Christ. That task responsibly undertaken will provide its own winnowing process.

A Reconsideration of Certain Arguments Against the Pauline Authorship of the Pastoral Epistles

By Professor Bruce M. Metzger, Ph.D., D.D., Princeton Theological Seminary, U.S.A.

In the series of articles entitled ' Important Hypotheses Reconsidered ' the Editors of The Expository Times quite appropriately included a study on ' The Authorship of the Pastoral Epistles ' [vol. lxvii.3]. It was equally appropriate—not to say inevitable—that Dr. P. N. Harrison should have been asked to write on this subject. His volume, *The Problem of the Pastoral Epistles*, published thirty-four years before, marked a milestone in the history of the investigation of the authorship of the Pastorals. In this volume Harrison compared the linguistic peculiarities of these three Epistles with the generally accepted Pauline writings, as well as with certain authors of the late first and early second century. As is well known, he concluded that the genuine Pauline Epistles form a series that is characterized by a general unanimity of style and vocabulary, and that in these respects the disputed Epistles appear to agree much more closely with the Apostolic Fathers and Apologists of the second century than with any or all of the other ten Epistles traditionally ascribed to Paul.

In Harrison's article dealing with a reconsideration of this subject one might have expected to find reference to and refutation of at least some of the criticisms which had been levelled against his book. On the contrary, however, except for the relatively easy task of defending himself against those (*e.g.* Spicq and E. K. Simpson) who had accused him of regarding the author as a fabricator or an intriguer, Harrison avoids the mention of any scholarly argument against his own position. No reference is made, for example, to Wilhelm Michaelis's monograph, *Die Pastoralbriefe und Gefangenschaftbriefe zur Echtheitsfrage den Pastoralbriefe* [Göttingen, 1930], in which the theory is elaborated that the so-called Prison Epistles are to be grouped with the four main Epistles and so room is left within Paul's lifetime for the development that is observable in the Pastorals. Harrison takes no account of the massive work of Otto Roller on *Das Formular der Paulinischer Briefe* [Stuttgart, 1933], which deals with the writing of letters in Greco-Roman times and the freedom that was sometimes granted to the amanuensis in elaborating the chief ideas which the author dictated.[1] This silence is all the more regrettable in view of the very brief comments which Harrison had originally devoted to the possibility of freedom being given to an amanuensis. In less than two pages (*The Problem of the Pastoral Epistles*, 52 f.) Harrison dealt with the theory that it was Luke who acted as Paul's amanuensis. He had no trouble in showing the difficulties involved in such a theory; but, of course, it is not necessary that one assume that the amanuensis was Luke. Moreover, the reader of Harrison's article learns nothing of the fact that, in addition to Michaelis, more recently the Pauline authorship of the Pastorals has been maintained by such diverse New Testament scholars as de Zwaan,[2] Jeremias,[3] and Behm.[4]

It is not the purpose, however, of the present writer to debate the question of the Pauline authorship of the Pastorals. Attention is to be given rather to a consideration of problems of methodology and the evaluation of linguistic arguments bearing on the authorship of these Epistles. One of the most surprising features of Harrison's article is that he has ignored the work of certain British, German, and Swedish scholars who raise questions as to the accuracy and import of his studies regarding Paul's linguistic usage. Even more deplorable than this is his neglect to examine the question of the validity of arguments which are based on statistical study of literary vocabulary.

[1] The correction which Lyonnet recently made of Roller's deductions concerning the speed of dictation in antiquity has no bearing upon the freedom that might, in certain cases, be granted to an amanuensis; see Stanilas Lyonnet, ' De arte litteras exarandi apud antiquos ', in *Verbum Domini*, xxxiv. [1956] 1-11.

[2] Johannes de Zwaan, *Inleiding tot het Nieuwe Testament*, tweede herziene druk, ii. [Haarlem, 1948] 163-190, and his article on ' Timotheüs ' in Winkler Prins's *Encyclopaedie*, sesde geheel nieuwe druk, xvii. [Amsterdam, 1953] 496.

[3] Joachim Jeremias' commentary on ' Die Briefe an Timotheus und Titus ' in *Das Neue Testament Deutsch*, ix. [Göttingen, 1949] 4f.

[4] Johannes Behm's revision of Paul Feine's *Einleitung in das Neue Testament*, 9te Aufl. [Leipzig, 1950], Sect. 24.

I

Soon after the publication of Harrison's monograph, Montgomery Hitchcock pointed out that when Harrison cites non-Biblical occurrences of words which appear in the Pastoral Epistles but not in the acknowledged Pauline Epistles, in many cases he does not cite the earliest appearance but the latest and thus creates the (erroneous) impression that these words occur only after the first century A.D.[1] On the contrary, a hundred and fifty-three of the hundred and seventy-five Pastoral *hapax legomena* are found in authors before A.D. 50. Furthermore, in attempting to show that the language of the Pastorals is closer to the writers of the second century than to the acknowledged Pauline Epistles, Harrison adduces the fact that ninety-three of the Pastoral *hapax legomena* occur in the Apostolic Fathers and the Apologists, and eighty-two do not. Yet, as Hitchcock points out, the proportion for I Corinthians is practically the same as for the Pastorals; he writes, '54 of the 98 ἅπ. λεγ. occur in these writers and 44 do not, so that if this is made a test of Pauline authorship, 1 Cor. is in the same case as the Pastorals, and 2 Tim. is much later than 1 Tim., having 37 ἅπ. λεγ. that occur in these writers against 30 that do not, whereas 1 Tim. has 48 that occur against 46 that do not.'[2] Thus, as Hitchcock continues, 'these proportions of the ἅπ. λεγ. of the various epistles, that are found in these late writers to those that are not, may simply shew that 2 Tim., for example, had a greater influence upon them than 1 Tim. And this was to be expected.'[3]

In 1929 Michaelis published a critique of Harrison's statistical arguments.[4] Here he raises several quite serious questions as to the arrangement and interpretation of evidence embodied in certain graphs and charts relating to the frequency of words in the Pauline Epistles. One wonders what defence Harrison would make to Michaelis's charge that he has been able to represent an evenly graduated curve in his graph of statistics (his Diagram III of lexical usage) only by arbitrarily arranging the sequence of the genuine Epistles of Paul, irrespective of their probable dates of composition.[5] Furthermore, he accuses Harrison of deliberately refusing to take into account certain statistical evidence that would have proved inconvenient to his theory.[6] Michaelis also shows that as far as *hapax legomena* are concerned, Harrison would have reached entirely different results had he reckoned his statistics, not by the percentage of *hapax legomena* in relation to the number of pages of Greek text in each several book, but on the basis of their relation to the total number of different Greek words per book. When one follows the latter procedure it is found that the Epistle to the Romans has nearly the same percentage of *hapax legomena* as 2 Timothy and Titus.[7]

In 1940 Hitchcock returned to the debate with an extensive analysis of the vocabulary of an older contemporary of Paul, Philo Judaeus.[8] 'The results of my study of the Philonic text and vocabulary', writes Hitchcock, 'show that every single one of Harrison's positions and arguments have been completely turned by the operation. The language of the Pastorals approaches much more nearly to the language of the Paulines than it does to that of the Apostolic Fathers and Apologists . . . My intensive study in which I have traced some thousands of Philonic words, has shown me that of 2,262 words (including particles, etc.) in the Paulines, 1,829 are in Philo—that is, 81 per cent. And of 893 words (including particles, etc.) in the Pastorals, 781 are in Philo—that is, 87.5 per cent.'.[9] Although one may make all due allowance for a certain degree of extravagance in Hitchcock's statements, it is disquieting in the extreme that Harrison has not seen fit to examine and, if it is possible, to answer such charges.[10]

In view of Harrison's silence with regard to these studies in English and German, it is perhaps not surprising that he does not allude to a monograph published in Swedish a quarter of a century ago by Gösta Thörnell, the Titular Professor of Latin Philology at the University of Upsala.[11] Thörnell's monograph on the Genuineness of the Pastoral

[1] F. R. Montgomery Hitchcock, 'Tests for the Pastorals', in *Journal of Theological Studies*, xxx. [1928-29] 279.

[2] *Ib.* 279.

[3] *Ib.*

[4] Wilhelm Michaelis, 'Pastoralbriefe und Wortstatistik', in *Zeitschrift für die neutestamentliche Wissenschaft*, xxviii. [1929] 69–76.

[5] *Ib.* 71.

[6] *Ib.* 75.

[7] *Ib.* 73 f.

[8] Hitchcock, 'Philo and the Pastorals', in *Hermathena*, lvi. [1940] 113–135.

[9] *Ib.* 115.

[10] Harrison's statement, 'I am strongly inclined to think he [the author of the Pastorals] had read Philo, for he shares with that writer an exceptionally large number both of words and of phrases. That St. Paul had read Philo seems more than doubtful' (The Expository Times, lxvii. 78), does not meet the problem, for whether Paul had or had not read Philo, the similarities of language, which Hitchcock pointed out, remain.

[11] Gösta Thörnell, *Pastoralbrevens äkthet* (Svenskt arkiv för humanistiska avhandlingar, iii. [Göteborg, 1931]). For those who do not read Swedish there is a useful summary of the book by Paul Gächter in *Zeitschrift für katholische Theologie*, lxxv. [1933] 109 ff.

Epistles, for which both Lietzmann [1] and von Dobschütz [2] had high praise as to its methodological excellence (while not themselves adopting Thörnell's conclusions), deals with Paul's literary style. After gathering into five categories certain characteristic examples of Pauline style and use of words, Thörnell discusses seriatim the Greek text of the Pastorals. He finds the same patterns of thought and expression in the acknowledged Epistles as in the disputed ones.

II

Though perhaps Harrison could be excused on various grounds for not referring to these Continental monographs on the Pastorals, it is passing strange that he has taken no notice of a fundamental study in English which came from the University of Cambridge Press in 1944. This is a volume by a professional statistician, G. Udney Yule, on the legitimacy and limitations of using word-count to establish literary authorship; it is entitled *The Statistical Study of Literary Vocabulary*. The author, a Fellow of the Royal Society and of St. John's College, was Reader in Statistics at the University of Cambridge from 1912 until he reached the age of retirement. The occasion for writing this book was the desire to obtain some objective criterion for use in evaluating the theory that it was not Thomas à Kempis but John Gerson who wrote the devotional treatise, *De Imitatione Christi*.

In deciding on stylistic or similar grounds whether two works are or are not written by the same author, scholars usually employ a rudimentary statistical method alongside of what may be called 'intuition', 'scholarly judgment', 'Schallanalyse', or the like. The rudimentary method consists of listing special words, tricks of phrases, unusual habits of allusion, and the like, and then assessing the significance of the similarity or dissimilarity of the two works in these particulars. Likewise, by means of 'intuition' scholars attempt to interpret a much wider range of features of which no material analysis has been made, or, in some cases, can be made. Without attempting to discredit the normal non-statistical methods that scholars use to decide problems of authorship, Yule tries to supplement these with a sound statistical approach to linguistic analysis of texts. In evaluating the significance of this monograph, Sir W. W. Gregg, who himself is the author of an essay on textual criticism called *The Calculus of Variants* [Oxford, 1927], writes, 'Perhaps not the least service Yule has rendered is that he has brought into clear view the many difficult problems that arise in the attempt to apply statistical methods to literary works, and so may possibly dissuade amateurs from rushing headlong to fallacious conclusions'.[3]

The idea underlying Yule's method is that what is most characteristic of a writer is the way in which he mixes the common and rarer elements of his vocabulary. Experimenting with nouns, which are one of the most distinctive elements in an author's vocabulary, Yule tabulated all nouns in the *De Imitatione Christi*, according to their frequency of occurrence, and compared these statistics with similar tabulations of selected works of similar length from the acknowledged writings of Thomas à Kempis and John Gerson. After undertaking elaborate and varied kinds of analyses, which reveal great technical ingenuity, infinite patience, and the strictest integrity in his determination not to press a point too far, Yule comes to the conclusion that 'the results, it seems to me, almost exclude the possibility of Gerson as the author, but are entirely consistent with the authorship of Thomas à Kempis. One cannot of course go further and say that the authorship of Thomas à Kempis is proved, for statistical data can only balance the claims of one author against those of another.' [4]

In transferring the insights and methodology of Yule's monograph to the problems confronting the New Testament scholar, the following queries and comments suggest themselves.

1. How long must a treatise be in order to provide a sufficient sample of an author's style?

2. How *different* can the results of a particular analysis of the two texts be before they throw serious doubt upon the theory that they have a common author? That is, what facts must the statistician have before he can say what statistics mean?

3. What allowance should be made, in assessing specific texts, for differences in the two works as regards (a) subject matter and (b) literary form? If the subject and form *are* different, can the investigator devise a set of tests which are least likely to be disturbed by this?

4. The basic assumption underlying all such analysis is that two works are necessarily more similar if they are by the same author than if they are not. Is this a correct assumption? [5]

None of these questions can be answered *a priori*, and several of them involve aspects that elude

[1] Hans Leitzmann in *ZNW*, xxxi. [1931] 90.

[2] Ernst von Dobschütz in *Theologische Studien und Kritiken*, civ. [1932], 121 ff.

[3] *The Modern Language Review*, xxxix. [1944] 293.

[4] *Op. cit.*, 278.

[5] For the formulation of these questions I am indebted to the incisive comments of Angus MacIntosh in his review of Yule's book in *Medium Ævum*, xiv. [1945] 51–56. See also Joshua Whatmough's reflexions on 'Statistics and Semantics' contributed to *Sprachgeschichte und Wortbedeutung, Festschrift Albert Debrunner* [Bern, 1954] 441–446.

objective criteria. In Yule's opinion, a solid basis for statistical analysis requires that the treatise which is to be examined be about ten thousand words long.[1] Since the sum total of the words in all three Pastoral Epistles is far less than this figure, the New Testament scholar who uses the statistical method on them must at the outset resign himself to accepting results that are less than generally trustworthy. The 'allowed deviation' (referred to in the second query above) must vary according to the text and subject matter, and may vary according to the change of a particular author's habits between the composing of two works. In this case we must take into account not only the amount of time that may have elapsed between the composition of two works, but also whether we are dealing with an author whose ways of writing fluctuate surprisingly. This latter question involves not only certain intangible considerations of the personality of the author, but even of the literary habits of the age in which he was living.

Conclusion

Let it be reiterated that the purpose of the present article is not to argue for or against the Pauline authorship of the Pastorals. The problems which are involved in this question are complex and bear upon not only style and vocabulary, but also such diverse matters as the organization of the Church reflected in these Epistles, their theological thought-forms, the nature of the errorists who are combatted, and the personal history of the Apostle. The purpose of the writer is a more general one, namely to call attention to certain basic limitations that are involved in the statistical analysis of literary vocabulary. Not only are there different ways of organizing statistics, resulting in diverse evaluations and conclusions, but the reliability of the method is far from certain when applied to relatively brief treatises. It seems, therefore, that a discreet reticence should replace the almost unbounded confidence with which many scholars have used this method in attempting to solve the problem of the authorship of the Pastorals.[2]

[1] *Op. cit.*, 281.

[2] For a penetrating critique of Harrison's linguistic argument on the basis of still other considerations from those which are mentioned above, see Donald Guthrie, *The Pastoral Epistles: An Introduction and Commentary* [London, 1957] 212–228.

Recent Foreign Theology

The Teaching of Niebuhr. That Reinhold Niebuhr is one of the most influential of contemporary American theologians needs no demonstration. His major works are widely read in this country as well as across the Atlantic. G. P. Vignaux has carefully studied some fourteen of his books, as well as articles from his pen, and has written an appraisal of his teaching, under the title *The Theology of History according to Reinhold Niebuhr*, which should interest many British and American readers.[1] Trained for an academic post, Niebuhr went into a pastorate in Detroit for many years before taking up an academic appointment, and the author underlines the importance of this phase of his career upon his mind and outlook. The contact with people, and the close acquaintance with the realities of modern industrialism, turned an academic liberal into a modern prophet with a profound message to his generation. In a series of chapters various aspects of that message are here unfolded with sympathy and understanding, and with appreciation tempered with criticism. The author recognizes that Niebuhr has not produced a *Summa*, and that some important aspects of Christian theology find little place in his work, but that he has rather addressed himself to contemporary problems. The same could be said of prophets in all ages, and Niebuhr, like others, is to be judged by the relevance rather than by the all-inclusive character of his teaching. The author observes that Niebuhr's theology of history may be defined as a reflection on culture. That there is a profound and dynamic quality about this reflection the author is in no doubt.

[1] *La Théologie de l'histoire chez Reinhold Niebuhr* (*Bibliothèque Théologique*) [1957]. Delachaux et Niestlé, Neuchâtel and Paris; Swiss Fr. 8.50.

Barth and Roman Catholic Doctrine. A book of unusual interest has been written by a Roman Catholic scholar, H. Küng, examining Karl Barth's teaching on Justification from a Catholic angle.[2] There is a Foreword by Barth, in which he expresses his surprise to learn how far his views could be interpreted as in harmony with Roman doctrine. It may be expected that from the Catholic side some will be equally surprised, and may feel that Roman doctrine has been

[2] *Rechfertigung: die Lehre Karl Barths und eine Katholische Besinnung* [1957]. Johannes Verlag, Einsiedeln; Swiss Fr. 14.95, bound 17. 85.

strained. Nevertheless, this effort at understanding is much to be preferred to the sharp polemics of earlier days. Differences of view there are, as Dr. Küng recognizes, and differences will remain, but it is a mark of our times that those who disagree are willing to see how far they can travel together, rather than to magnify their differences and concentrate only on these. In Biblical studies Catholic and Protestant scholars to-day travel far together, but in theological studies this is less common. Part of the difficulty is that they do not speak the same language, and in the opening section of Dr. Küng's book attention is drawn to this. The terminology and the categories of thought are diverse, and this alone raises barriers to agreement. Many readers will be interested to read the author's exposition of the thought of Barth—which Barth himself confesses to be an accurate and fair presentation of his views—and the Catholic reply presented in the second part of the book.

Jewish-Christian Theology. The first volume of a new series dealing with Ante-Nicene Christian doctrines, consisting of a large and scholarly study of the theology of early Jewish Christianity, has been written by J. Daniélou.[1] The author is widely read in the relevant literature, including a number of recent works on aspects of his subject, and he emphasizes the many varieties of Jewish Christians in the Early Church. He studies the literary heritage of the Jewish converts to Christianity, which included more than the books of the Old Testament, and he takes account of the Dead Sea Scrolls as evidence of strains in Judaism whose influence must be reckoned with. It is in the background of the intellectual milieu of Jewish Christianity, and in the recognition of the variety of influences that were felt by different groups, that Daniélou studies the doctrine and the institutions of these Jews, who in differing ways were attached to the Church—either as orthodox Christians in the Jerusalem Church, or as heretical Ebionites, or disciples of Elxai or Cerinthus, or Gnostics of Samaria or Egypt. Various aspects of the theology, angelology, soteriology and eschatology of these groups are examined, and also their attitude to the Christian sacraments and ascetic practices. The whole forms an important study, enriched by a valuable bibliography, which will become a standard work in this field.

Palestine Literature. The late Dr. Peter Thomsen, of Leipzig, rendered a considerable service to scholars everywhere by compiling a series of bibliographies of works relating in any way to Palestine. The first volume, covering the years 1895–1904 appeared in 1908, and succeeding volumes carried the work down to 1939, though Dr. Thomsen himself had died before the parts of the last volume went through the press. Before his death he had prepared a further volume, called Volume A, covering the years 1878–1894, in order to fill a gap for which no similar work of reference was available. Two parts of this Volume A have now appeared,[2] and it will be completed in a third. Each contains two hundred and seventy-two pages, and together they include more than four thousand entries, carefully classified and covering broadly general works, history, and archaeology, leaving geography for the final issue. Within each of these main sections there are many sub-sections, and together they contain an exhaustive catalogue of books and articles relative to every side of the study of Palestine from the earliest times to our own day. Immense labour has gone into the compilation, and scholars engaged in research within this wide field will find an invaluable tool at hand here. Professors Eissfeldt and Rost have seen these issues through the press.

The Scrolls. A translation into Dutch of the Zadokite Work, *The Manual of Discipline* and the two columns of a related sectarian Document, has been made by Dr. H. A. Brongers[3] in a small volume which belongs to a series in which it is apparently intended to publish the other texts from Qumran. The translations are followed by very brief notes, and preceded by a short Introduction, in which the author accepts the archæological evidence for the period during which the sect used the Qumran centre, but does not commit himself to the date of the Teacher of Righteousness. A number of scholars have associated themselves with the view that the ' Damascus ' of the Zadokite Work was not really the city of Damascus, but was merely a symbolic name for the Qumran centre, and to this view Dr. Brongers attaches himself. The book has a short Foreword by Professor A. R. Hulst.

H. H. Rowley

Manchester

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[1] *Théologie du Judéo-Christianisme* [1958]. Desclée, Tournai and Paris ; French Fr. 1750.

[2] *Die Palästina-Literatur : eine internationale Bibliographie in systematischer Ordnung mit Autoren- und Sachregister*, Band A, Lieferungen 1 and 2 [1957, 1958]. Akademie-Verlag, Berlin ; DM 36 per part.

[3] *De Gedragsregels* [1958]. Proost en Brandt, Amsterdam.

Entre Nous

The Local Background of the Early Church

It can often happen that books on the Palestinian background of the gospel story are more enlightening than many commentaries, in that they actually help us to *see* things happening in the time when Jesus walked amidst men, and when the Early Church was growing. Some short time ago Mr. Eric F. F. Bishop published a volume entitled 'Jesus of Palestine' in which he used his first-hand knowledge of Palestine, where he worked and taught for so long, to illuminate the gospel story. In *Apostles of Palestine : The Local Background to the New Testament Church* (Lutterworth Press; 30s. net) he has now used the same method to illustrate and illuminate the other books of the New Testament.

Sometimes Mr. Bishop's illustrative material is drawn from linguistic usages. In the *Qur'an* the twelve chosen apostles are called *al Hawāriyyūn*, which means 'the originals'; but it is interesting to note that in popular Arabic language and thought that word meant 'one to whom one turns for help'. We are chosen by Christ, not only for our own sake, but because He turns to us for help.

Sometimes Mr. Bishop's material is drawn from local circumstances. In the East there is nothing more disliked than change, *bid'at*. The orthodox Jews were enraged when it was reported that Stephen had said that Jesus would 'change the customs that Moses delivered to us'. With the really orthodox there is 'a horror of change', and this obviously makes conversion very difficult. One of the things which in the East Christianity greatly changes is the position of women. Mr. Bishop writes: 'There is the memory of the Christmas morning thirty years ago, when men and women knelt around the Communion Table. It so happened that a woman received the elements first. At the church door the older men expressed excited bewilderment, one saying vehemently, "You have changed our customs"'. The task of Christianity is always doubly difficult in an environment in which all change is heresy.

The poverty of the peasants in the time of the Gospels is well known. It is often stated that the normal wage for a day's work for a day-labourer was one denarius, about ninepence. Mr. Bishop reminds us that even in modern times one of the Commissions despatched to Palestine during the Mandate reckoned the average income of a peasant family at £24 per annum.

Paul was by trade a tent-maker; and there is a consistent tradition that his thorn in his flesh had something to do with his eyes. It is interesting to discover that tent-making was, and is, a trade in which people with poor eyesight, and people blinded with trachoma, can engage. Mr. Bishop on one occasion was shown 'an almost blind man walking backwards and forwards along a passage in which was erected a simple device for threading goat-hair into cord stout enough for the actual purpose of weaving the material for Baduin tents'. It may be that Paul followed the trade of tent-maker because his eyesight was affected.

Mr. Bishop has some acute suggestions to make. It might possibly be that the early chapters of Romans, with their stress on faith, and their emphasis on the fact that both Jew and Gentile are under sin, were part of Paul's 'brief' for the Council of Jerusalem (Ac 15), at which the Gentiles were received into the Church. Mr. Bishop expresses the interesting opinion that Hebrews is perhaps the one book in the New Testament in which Muslim, Jew and Christian could find common ground. The writer to the Hebrews could well have accepted the Muslim creed: 'I believe in God and His angels and His books and His prophets and the Day of Judgment'.

One of the loveliest parts of this book is where Mr. Bishop reconstructs the scene when the Risen Christ appeared to the five hundred on the hill-top in Galilee. News travels quickly in the East, and Mr. Bishop in imagination reconstructs the scene and counts those who would be there. There would be the apostles with their families; from Capernaum would come the Ruler of the Synagogue and his wife and daughter; there would be the healed paralytic, and the friends who let him down through the roof; the stone-mason whose hand was healed that he might work again for himself and for his family; the bridal party from Cana with their baby; the young man from Nain with his mother; the Gerasene demoniac who had gone to tell his friends what the Lord had done for him; the Greeks who had come to see Jesus; the grateful Samaritan; the lad Andrew had found with the loaves and the fishes; and the little ones whom Jesus had taken up in His arms and blessed. That indeed is a lovely picture.

Mr. Bishop has given us a book which does much to bring alive the scene in the days of the Early Church, and we are grateful to him for sharing with us his experience of Palestine.

WILLIAM BARCLAY

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